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MUSLIMS AND SANSKRIT

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मानकर संस्कृत को भारत-संघ की राजभाषा बनाया गया होता तो आज भारत स्वर्णपक्षी के रूप में पुनर्प्रतिष्ठित होता।

भारतरत्न बाबा साहब डॉ0 अम्बेडकर ने बड़े ही प्रयास से संस्कृत भाषा को संविधान में स्थान दिलाया। (क) भारत संघ/सरकार का कुल वाक्य है "सत्यमेवजयते" जो मुण्डकोपनिषद् से लिया गया है। (ख) संविधान के अनुच्छेद-351 में राजभाषा हिन्दी की शब्द-सम्पदा को समृद्ध करने के लिए प्रमुखतः संस्कृत भाषा से शब्द लेने का प्राविधान किया। (ग) किसी क्षेत्र विशेष की भाषा न होने के बावजूद भी आठवीं अनुसूची में क्रमांक-14 पर संस्कृत भाषा को प्रतिष्ठित किया। इससे यह प्रमाणित होता है कि डॉ0 अम्बेडकर संस्कृत के सच्चे हिमायती थे।

अप्रतिम मेधावी डॉ0 अम्बेडकर का ऋणी भारतवर्ष ही नहीं, सम्पूर्ण मानवता है, जिन्होंने समाज के प्रत्येक वर्ग को विशेषकर शोषित एवं दलित वर्ग को स्वाभिमान के साथ जीने का मार्ग प्रशस्त किया। आज आवश्यकता है कि संस्कृत भाषा को जनग्राह्य एवं जनभाषा के रूप में पुनर्प्रतिष्ठित कर डॉ0 अम्बेडकर तथा महान राष्ट्रभक्त मियाँ नजीरुद्दीन अहमद आदि संस्कृत भाषा के समर्थकों को हम सब सच्ची श्रद्धांजलि दें।

सरकार को डॉ0 अम्बेडकर के संस्कृत प्रेम को ध्यान में रखते हुए संस्कृत भाषा को राजकीय प्रोत्साहन देना चाहिये। इस विषय में निवेदन है कि -

1. अम्बेडकर ग्रामों में "डॉ0 अम्बेडकर संस्कृत पुस्तकालय" की स्थापना होनी चाहिये जिनमें संस्कृत भाषा के ग्रन्थ रखे जाँय तथा इन ग्रामों में संस्कृत-सम्भाषण शिविर चलाये जाँय ताकि संस्कृत को जनभाषा के रूप में प्रतिष्ठित किया जाय। संस्कृत सम्भाषण प्रशिक्षण के रूप में नियुक्ति में दलित एवं अल्पसंख्यक वर्ग के सदस्यों को वरीयता दी जाय।
2. ऐसी नौकरियाँ सृजित की जाँय जिसमें संस्कृत-भाषा के संज्ञान एवं सम्भाषण की प्रत्यक्ष आवश्यकता हो। यथा-प्राथमिक विद्यालयों में संस्कृत अध्यापक की नियुक्ति।
3. प्रादेशिक/राष्ट्रीय प्रतियोगी परीक्षाओं में संस्कृत भाषा के माध्यम से उत्तर देने वाले तथा सम्भाषण के माध्यम से मौखिकी परीक्षा देने वाले अभ्यर्थियों को विशेष वरीयता दी जाय।
4. देश में प्रत्येक स्तर पर संस्कृत विषय का अध्ययन-अध्यापन संस्कृत के माध्यम से सुनिश्चित किया जाय।

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आधुनिक मुस्लिम विद्वानों की संस्कृत-सेवा

नवभारत टाइम्स
नई दिल्ली, १९-२

–डा. वीरेन्द्र शर्मा–

आजकल जब अंग्रेजी भाषा के प्रति अनावश्यक व अत्यधिक मोह के कारण भारतीय समाज में यह सामान्य प्रथा हो गयी है कि धार्मिक और सांस्कृतिक पर्वों, उत्सवों एवं संस्कारों के अवसर पर भी निमंत्रण-पत्र मातृभाषा की अपेक्षा अधिकतर अंग्रेजी में ही मुद्रित करवा कर सगर्व वितरित किये जाते हैं उस समय किसी मुस्लिम विद्वान का अपनी कन्या के शुभविवाह के अवसर पर बंधु-बांधवों और तृष्टमित्रों को आमंत्रित करने के लिये निमंत्रणपत्र संस्कृत भाषा में देवनागरी लिपि में मुद्रित करवाकर भिजवाना जितना हृदयस्पर्शी तथा प्रेरक सत्कार्य है, यह सत्प्रयास न केवल अभिनन्दनीय एवं श्लाघनीय है प्रत्युत उन सदाशयी मुस्लिम महानुभाव के भारतीय संस्कृति और उसकी आत्मा संस्कृत वाणी के प्रति अगाध श्रद्धा, सद्भाव, स्नेह एवं अदम्य आत्मिक बल और साहस का स्वच्छ दर्पण है.

अतः विगत वर्ष जब मैंने ऐसा ही सुखद आश्चर्यजनक समाचार पढ़ा तो मेरा मन इन समादरणीय महानुभाव के प्रति हार्दिक सम्मान से भर गया. इसी पत्र के मुस्लिम संस्कृत के उद्भट विद्वान, संस्कृत के प्रति अगाध निष्ठावान महाराष्ट्र में शोलापुर के पंडित नूरामहम्मद-गीर अब्बास अली विद्यावाचस्पति, आधुनिक समय में संस्कृत भाषा के व्यापक प्रचार प्रसार के प्रति समर्पित ४९ वर्षीय एवं [illegible] विश्व संस्कृत प्रतिष्ठान, अरविन्द आश्रम, पाण्डीचेरी से सम्बद्ध श्री संस्कृत-साधना उनके जीवन का अभिन्न अंग है. वे सतत संस्कृत में ही जीते हैं, संस्कृत उनके लिये हृदय की वस्तु है, कोई बाह्य प्रभाव का निमित्त नहीं. संस्कृत के प्रति परम आस्था की प्रतीकस्वरूप उन्होंने अपने आवास का नामकरण भी 'संस्कृत-कुटीर' किया है. संस्कृत पर उनका असाधारण अधिकार है. उनकी दृष्टि में संस्कृत का अध्ययन अत्यन्त सुगम और सुकर कार्य है. उनके अनुसार सही वैज्ञानिक पद्धति से शेष संबंधित भाषाएं कुछ ही महीनों में सीखी जा सकती हैं. उनके परिवार में उनके पुत्र और पुत्रियों को संस्कृत का अच्छा ज्ञान है. पिछले लगभग २३-२५ वर्ष से वे शोलापुर में संस्कृत का अध्यापन कर रहे हैं. विदेशी विद्यार्थियों को संस्कृत की शिक्षा प्रदान करने के लिये वे समय समय पर अरविन्द आश्रम, पाण्डीचेरी में प्रवास करते हैं.

पिछले वर्ष जब जम्मू में हिन्दू धर्म सम्मेलन हुआ था तो उसमें संस्कृत भाषा को अधिक लोकप्रिय बनाने के लिये जो गोष्ठी हुई थी उसके अध्यक्ष पण्डित नूरामहम्मद-गीर थे. निश्चय ही उनकी संस्कृत-निष्ठा अनुकरणीय है. वे भारतीय संस्कृति के प्रतीकात्मक साक्षात निदर्शन हैं.

एक दिन पुस्तकालय में संस्कृत की किसी पुस्तक की तलाश करते हुए मेरी दृष्टि अनायास ही एक पुस्तक पर पड़ी—'संस्कृत नाटकों में नायिका-भेद'—प्रणेता के स्थान पर डा. सलमा महफूज लिखा हुआ था. कौतूहलवश मैंने पुस्तक निकालकर उसे पढ़ा. ज्ञात हुआ कि डा. सलमा महफूज, रानी भारवती देवी महिला महाविद्यालय, बिजनौर (उ. प्र.) में संस्कृत विभाग की अध्यक्षा हैं. यह पुस्तक सन् ७७ में वेकरेज पब्लिशर्स, अशोक, नयी दिल्ली से प्रकाशित है. वस्तुतः यह पुस्तक उस शोध-प्रबन्ध का प्रकाशित रूप है जो विदुषी महिला ने संस्कृत विषय में पी. एच. डी. की उपाधि के लिये अलीगढ़ मुस्लिम विश्वविद्यालय में प्रस्तुत किया था और जिस पर सन् १९६९ ई. में उन्हें उपाधि प्रदान की गयी थी. इस शोध-प्रबन्ध के निर्देशक अलीगढ़ मुस्लिम विश्वविद्यालय में संस्कृत विभाग के अध्यक्ष डा. गंगासरोज-त्रिपाठी ने अपनी प्रस्तावना में लिखा है—'डा. सलमा महफूज बिहार की प्रथम मुस्लिम महिला हैं, जिन्होंने संस्कृत में डाक्टरेट उपाधि प्राप्त की है. स्त्री हृदय के मर्म विश्लेषण में आप निष्णात हैं. फलतः नायिका भेद पर आपका किया हुआ शोध रमणीय और उपयोगी है'. इस शोध-प्रबन्ध के अतिरिक्त डा. सलमा महफूज ने 'समुद्र संगम के आधार पर दारशिकोह का दर्शन' जैसे गूढ़ विषय पर भी तात्विक और गहन गवेषणात्मक अध्ययन प्रस्तुत किया है.

संस्कृत की अन्य विदुषी मुस्लिम महिलाओं में डा. रुखसाना परवीन और कुमारी शाहीन कादरी के नाम उल्लेखनीय हैं. डा. परवीन के संस्कृत-शोध-कार्य का विषय है—'रेफरेंसेज टु अकबर इन संस्कृत लिटरेचर फ्राम सिक्सटीन्थ टु एइटीन्थ सेन्चुरीज' (१६ से १८वीं शती के संस्कृत साहित्य में महान अकबर का उल्लेख). कुमारी शाहीन ने 'कालिदास में शृंगार रस' विषय पर शोधकार्य किया है.

समाचार भारती से सम्बद्ध श्री रफीक शास्त्री संस्कृत के विद्वान हैं. राजस्थान के प्रसिद्ध हिन्दी कवि श्री बशीर अहमद 'मयूख' संस्कृत के मर्मज्ञ ज्ञाता हैं. उन्होंने बौद्धिक कथाओं का सुललित हिन्दी पद्यानुवाद किया है. राष्ट्रीय संस्कृत संस्थान, नयी दिल्ली से सम्बद्ध डा. एम. के. दुर्रानी संस्कृत के अधिकारी विद्वान हैं. उन्होंने संस्कृत प्रचार तथा पारस्परिक सौहार्द की अभिवृद्धि के लिए प्रशंसनीय कार्य किया है. उनके पी. एच. डी. की उपाधि का विषय भी अत्यन्त महत्वपूर्ण है—'एकम्पेरेटिव स्टडी आफ द इमुटीज आफ मैन एज प्रेस्क्राइब्ड इन द गीता एंड द कुरान' (गीता और कुरान में निहित मानव के कर्तव्यों का तुलनात्मक अध्ययन). उन्होंने भवभूति के नाटक 'उत्तर रामचरितम्' की उर्दू में टीका लिखी है तथा समय समय पर वे संस्कृत पत्र-पत्रिकाओं में लेख लिखते रहते हैं.

डा. मुहम्मद इस्माइल खां गोरखपुर के महानन्द मिशन कालेज में संस्कृत के व्याख्याता हैं. उनके पी. एच. डी. के शोध का विषय है—इवोल्यूशन आफ सरस्वती इन संस्कृत लिटरेचर' (संस्कृत साहित्य में सरस्वती का विकास). डी. लिट के लिए उनके शोधकार्य विषय है 'इम्पैक्ट आफ भरत आन संस्कृत ड्रामा' (संस्कृत नाटक पर भरत का प्रभाव). महानन्द मिशन कालेज में संस्कृत के विभागाध्यक्ष डा. महेशचन्द्र भारतीय से जब-जब मेरी भेंट हुई है उन्होंने सदा डा. इस्माइल खां के संस्कृत ज्ञान, संस्कृत के प्रति उनका समर्पण और उनकी तात्विक समीक्षण दृष्टि के गुणों की सराहना की है.

उच्च शिक्षण संस्थाओं में संस्कृत भाषा के अध्यापन के क्षेत्र में जो मुस्लिम विद्वान कार्यरत हैं उनमें मथुरा के किशोरी रमण स्नातकोत्तर महाविद्यालय में डा. मुहम्मद अली, श्री वेंकटेश्वर विश्वविद्यालय, तिरुपति में श्री सी. सी. हुसैनी, राजकीय महाविद्यालय नूह (गुड़गांव) में श्री रौनक अली, आजमगढ़ के नेशनल स्कूल में श्री शौकत सुलेमान आदि जैसे विद्वानों के नाम उल्लेखनीय हैं. डा. मुहम्मद अली के पी. एच. डी. के शोध प्रबन्ध का विषय है —द एटीमालोजीज इन द ब्राह्मणाज एन हिस्टोरिकल स्टडी (ब्राह्मणों में निरुक्तियां-भाषा-विषयक अध्ययन). श्री वी. सी. हुसैनी के अनुसंधान कार्य का विषय—'ए क्रिटीकल स्टडी आफ द माधवीय धातु वृत्ति' (माधवीय धातु वृत्ति का आलोचनात्मक अध्ययन) है.

इन विद्वानों के अतिरिक्त संस्कृत के अन्य मुस्लिम अनुसंधानकर्ताओं में निम्नलिखित महानुभावों का स्थान महत्वपूर्ण है—श्री गुलाम मुस्तफा—दारशिकोह-हस्य व्यक्तित्व कृतित्व च (दारा-शिकोह का व्यक्तित्व एवं कृतित्व)—बनारस हिन्दू विश्वविद्यालय, श्री निजामुद्दीन—'गेम्ज इन एन्सियेन्ट इण्डिया' (प्राचीन भारत में खेल)—अलीगढ़ मुस्लिम विश्वविद्यालय, शाकिर अली—'ए क्रिटीकल स्टडी आफ द युक्ति कल्पतरु एस्क्राइब्ड टु भोज' (भोज से सम्बद्ध युक्ति कल्पतरु का समालोचनात्मक अध्ययन)—अलीगढ़ मुस्लिम विश्वविद्यालय.

इस प्रकार संक्षेप में कतिपय उन मुस्लिम विद्वानों और विदुषी महिलाओं का यहां नामोल्लेख किया गया है जिन्होंने आधुनिक समय में संस्कृत भाषा और साहित्य के अध्ययन का अपना कार्य क्षेत्र चुना है और उसकी साधना में वे लोग समर्पण-भावना से कार्यरत हैं. किन्तु निश्चय ही यह विवेचन केवल सांकेतिक है, सम्पूर्ण नहीं, प्रतीकात्मक है, सर्व-समावेशी नहीं. इस क्षेत्र में विशद अध्ययन की पर्याप्त सम्भावना है. केवल सामयिक काल में ही नहीं, प्राचीन काल में भी ऐसे अनेक चिरस्मरणीय मुस्लिम साहित्यकार और विद्वान हुए हैं जिन्होंने संस्कृत की सराहनीय सेवा की मौलिक ग्रन्थों की रचनाएं की और अनुवाद कार्य भी किया. दारा शिकोह, अब्दुल काद्दिर बदायूंनी, पण्डित हबीबुर रहमान शास्त्री आदि अनेक ऐसे नाम हैं जो संस्कृत-ज्ञान के क्षेत्र में अपना महत्वपूर्ण स्थान रखते हैं. ऐतिहासिक परिप्रेक्ष्य में क्रमिक विकास की दृष्टि से यदि संस्कृत के मुस्लिम विद्वानों का प्राचीन काल से अद्यतन आकलन प्रस्तुत किया जाय तो यह अत्यन्त महत् कार्य होगा. इस दिशा में दिल्ली विश्वविद्यालय में संस्कृत विभागाध्यक्ष डा. सत्यव्रत शास्त्री ने अपने एक शोध-लेख द्वारा अच्छा मार्ग-दर्शन किया है. कोई अनुसंधानकर्ता यदि इस विषय का सामान्य अध्ययन करने का संकल्प ले तो उसका कार्य संस्कृत के गौरव की अक्षुण्ण परम्परा-सम्पुष्टि के साथ-साथ पारस्परिक सौहार्द एवं सद्भावना-उन्नयन, उदात्त चिन्तन दृष्टि-सृजन, राष्ट्रीय एकता और संगठन की दृष्टि से अत्यन्त महत्वपूर्ण और श्रेयस्कर होगा.

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Muslims and Sanskrit

Attempts to rewrite the history of the Indian sub-continent have tended to distort the picture of its cultural unity. The medieval period is represented as an incessant conflict between Hindu and Muslim, Hindu and Hindu, Muslim and Muslim. Little note is taken of the Hindu-Muslim exchanges that took place in the fields of literature and religion, sometimes under royal patronage and sometimes despite the hostility of the rulers. BARAKAT AHMAD presents a balanced view of history recalling the contribution of Muslims to Sanskrit literature and learning.

THE acrimonious and ultimately the violent debate which preceded the creation of Pakistan, and the subsequent attempt to rewrite the history of the subcontinent — both in India and Pakistan — have distorted the picture of our cultural unity. Some eyebrows are, therefore, bound to be raised at the heading of this article. The cultural contact between the Hindus and the Muslims has never been dependent on the political expediency of their rulers. The initial contact between the two took place before the Arab invasion of Sindh and the Afghan invasion of northern India.

The Arabs dominated the seaborne trade to India before the advent of Islam. The Malabar coast was a key area in the pattern of trade with such ports as Calicut, the entrepot for trade between Pegu and Malacca in the East and the Persian Gulf and the Red Sea in the West. From the Persian Gulf and the Red Sea there were two overland trade routes to Europe, one through Syria and the other through Egypt. There was also the trade route with Ghazni and Multan as entrepots. Merchants, sufis and scholars came to Malabar by ships and to Multan and Uch through Khurram, Tochi and Gomel passes.

Indian merchants and scholars maintained independent friendly relations with the outside world. For example, when the Mongol chief Tayir attacked Lahore in 1241, the merchant community, which constantly travelled to Khurasan and Turkistan, took no part in defending Lahore. Nor did the Indian rulers interfere with those merchants who remained neutral in political struggles and thus proved themselves to be valuable as intermediaries between the warring rulers.

The sufis who migrated to India had close connections with the Muslim craft and trade guilds and many eminent sufis had originally been merchants or artisans. These sufis also remained aloof from the portals of power. The great Chishti saint Khwaja Muinuddin on his arrival in India did not stay in Lahore, a centre of Muslim power. He went to Ajmer, which was ruled by Prithviraj.

To a superficial observer medieval Indian history may look like an incessant conflict between Hindu and Muslim, Hindu and Hindu, and Muslim and Muslim, but in spite of this continuous struggle, the farmer, the artisan, the merchant, the poet, the linguist and the scholar carried on with the daily routine of their lives. The Hindu-Muslim exchanges in the fields of language, literature and religion took place sometimes under royal patronage and sometimes despite the hostility of the rulers.

Hindu sciences were known to the Arabs before the advent of Islam. Indian drugs and spices were imported in large quantities into Arabia and the Quraish of Mecca, among whom the Prophet of Islam was born, handled this trade and came into frequent contact with India. Al-Haritha, an Arab physician and a contemporary of the Prophet, travelled to India where he probably studied Ayurveda. The Sanskrit language was, however, properly introduced into the scholarly circles of the Muslim world when the caliphate was transferred from Damascus to Baghdad in the second century of the Hijrah (750 A.D.) and the Abbasids came to power.

The well-known book of astronomy, Surya Siddhanta, was translated from Sanskrit into Arabic by the command of Caliph al-Mansur. Ibrahim al-Fazari and Yaqub B. Tariq did the translation with the help of a pundit whose name has not been preserved. During the same period a large number of Sanskrit medical works were translated into Arabic. The most important among them was the Book of Shanaq (Chanakya 320 B.C.). The Arabs were greatly influenced by this book and by the ideas of Indians on texicology. Jahiz, Ibn Abi Usaybiyah and Ibn al-Nadim have given the names of a large number of Hindu scholars who were teaching Sanskrit to the Arabs and helping Muslim scholars in translating Sanskrit books into Arabic.

The association of Muslims with Sanskrit, so auspiciously begun under Caliph al-Mansur, reached its zenith under Sultan Mahmud of Ghazni whose armies carried away al-Biruni from Khawarzim to Ghazni in 1018. A profound scholar of Greek, Roman and the ancient Iranian sciences Abu Raihan B. Ahmad al-Biruni was the first Muslim scientist who came to India in the vanguard of Mahmud's armies and stayed on in the country to study Indian sciences and to learn from Hindu wisdom. Though Sanskrit had ceased to be the language of every day discourse in eleventh century India, al-Biruni knew that it represented a different level of civilisation than that of the local languages actually spoken by the people. Sanskrit was the key not only to what was valuable in Indian civilisation, but what was the very essence of that civilisation.

Al-Biruni not only learnt Sanskrit and read Hindu classics, such as the Puranas and the Bhagavad Gita, but also studied Hindu astronomy, mathematics, chronology, mathematical geography, physics, chemistry and minerology. After this preparation he wrote his monumental history Tahqiq Ma-Lil-Hind. This book has rendered a great service to India by preserving a faithful account of India's ancient culture and scientific legacy.

C.E. Sachau, the German editor and translator of this history, which is popularly known as al-Biruni's Indica, remarks: "If in our days a man began studying Sanskrit and Hindu learning with all the help afforded by modern literature and science many a year would pass before he would be able to do justice to the antiquity of India to such degree of accuracy as al-Biruni has done in his Indica."

Al-Biruni translated not only Patanjali's Yogasutras, Ishwar Krishna's Samkhya-Kanka and Varahamihira's Brihtsamhita and Laghu Jataka into Arabic, but did something more. He translated into Sanskrit Euclid's Elements and Ptolemy's Almagest. He represented what Gibb calls that "happy and fertile blend of Arabic and Indian literatures which is one of the best fruits of Muslim civilisation".

These Muslim translators of Sanskrit texts were the media through which Indian numerals, the decimal system and astronomy passed to the West.

During the Sultanate period Amir Khusrau continued the tradition of building bridges between the Hindus and Muslims. What al-Biruni did in the fields of science and philosophy Amir Khusrau did in the field of music and poetry. Though he did not translate anything from Sanskrit into Persian, his

The Mughals revived interes ground by local languages. so pleased with Badayuni's tr Ashrafis. In the reign of Au music was translated into Pe

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संगठन : बैठक ब्लाक-१ सेक्टर-६, रोहिणी नगर, दोपहर १२ बजे

इंडिया कोट मल्ला विकास मंडल : बैठक, विट्ठल भाई पटेल हाउस, रफी मार्ग, दोपहर १२-३० बजे.

अखिल भारतीय अनुसूचित जाति युवजन समाज : बैठक, १८५/७-ए, कृष्ण गली नं. ४, मौजपुर, शाहदरा, प्रातः १० बजे.

उत्तराखण्ड राज्य निर्माण परिषद : आम सभा, २५, सेंट्रल मार्केट, लोधी रोड, दोपहर २ बजे.

कोंड्या विकास मण्डल (महाराष्ट्र) : बैठक, ४/२९, डी. डी. एस. यू. कालोनी, महारानी बाग, दोपहर १ बजे.

जिला पिठौरागढ़ भ्रातृ सम्मेलन : बैठक, १५४, तिलक खण्ड, गिरी नगर, कालकाजी, अपरान्ह २ बजे.

अन्तरराष्ट्रीय श्रीकृष्णभावनामृत संघ : आध्यात्मिक कीर्तन, कन्स्टीट्यूशन क्लब लान, रफी मार्ग, अपरान्ह ४ बजे से.

सनातनधर्म महासभा : आचार्य प्रभाकर का प्रवचन, मानस केन्द्र, यमुना तट, बेला रोड, प्रातः ८ बजे से.

श्री जम्भेश्वरम (बिश्नोई मन्दिर): हवन एवं सत्संग, १० गणेश नगर दक्षिण, रेल फाटक के पास, प्रातः ११ बजे.

श्री ढेरी सम्पट सत्संग मण्डल : सत्संग व प्रवचन, ए-११८, अशोक विहार, प्रातः ९-३० बजे से.

समन्त बुद्ध विहार प्रबंधक संघ : 'बोधिसत्व और सम्यक् सम्बुद्ध' विषय पर साप्ताहिक धम्मदेसना, पश्चिमपुरी, प्रातः ९ बजे.

आर्यसमाज की सभाएं : माडल बस्ती शोरीपुरा—श्री बनवारीलाल शास्त्री का प्रवचन, प्रातः ९-३० बजे. सरस्वती विहार—साप्ताहिक सत्संग, ए-१५७, प्रातः ८-३० बजे. सरोजनी नगर—श्री पृथ्वीराज शास्त्री का उपदेश, प्रातः ९ बजे. सदर बाजार—डा. जयनारायण वर्मा का प्रवचन, प्रातः ९ बजे. (अमरकालो) मन्दिर मार्ग—डा. तीर्थराज शास्त्री का प्रवचन, प्रातः १० बजे.

ट्रेड एम्प्लाइज एसोसियेशन : वार्षिक सभा, शंकर मार्केट, फ्लैट नं. २९, प्रातः १० बजे.

श्री सनातनधर्म हरी संकीर्तन सभा : सत्यनारायण सत्संग, ३१८३, राम बाजार, मोरीगेट, दोपहर १२ बजे से.

पोर्ट चालक
ल करेंगे

(विदाता द्वारा)

मार्च कर में पचास प्रतिशत की वृद्धि के विरोध में ट्रक मालिकों की हड़ताल १ मार्च से आरंभ हड़ताल के कारण दिल्ली की सीमा से इन राज्यों में तथा वहां से गुजर कर अन्यत्र जाने वाले ट्रकों का संचालन बन्द होने से दिल्ली में माल का अतिशय अभाव हो गया है. एक सूचना के अनुसार रेलवे से भी गैर सरकारी तौर पर माल की बुकिंग बंद की गयी है.

स्थान आरक्षण है. इनमें से परम[illegible] सम्प्रदायों / जातियों / जनजातियों के उन प्रत्या[illegible] जायेगी जिनका अभिनय कला से संबंध रा[illegible] तियों के योग्य प्रत्याशी उपलब्ध न हो सके [illegible] यों से इन रिक्त स्थानों की पूर्ति कर ली [illegible]

पात्रता : ३० वर्ष आयु तक के नाग[illegible] जिन्होंने हायर सेकेन्डरी या इसके समकक्ष [illegible] र्ण की हो और अपेक्षित प्रतिभा तथा अभि[illegible] क्रम में कम १० नाटकों में अभिनय का अ[illegible] न कर सकते हैं. अनुसूचित जाति/जनजा[illegible] आयु में पांच वर्ष की छूट दी जाएगी. विश्व[illegible] योग्य विद्यार्थियों के लिए विद्यालय में [illegible] छात्रवृत्तियों की व्यवस्था है.

दिल्ली से बाहर के विद्यार्थियों [illegible] सुविधा भी उपलब्ध है. विद्यालय में प्रवेश [illegible] पोस्ट-कार्ड) तथा निर्धारित आवेदन पत्र प्र[illegible] रुपये का रेखांकित पोस्टल आर्डर निदेशक [illegible] लय, नयी दिल्ली के नाम भेजें. प्रवेश [illegible] स्टर्ड डाक द्वारा ही भेजें. जून १९८२ में प्रवेश [illegible] प्रादेशिक केन्द्रों, दिल्ली, कलकत्ता, मद्रास

आइये

पूसा कृषि विज्ञान

१७ से १९ मार्च १९८२

मुख्य विषय : गेहूं की रंग-प्रतिरोधक [illegible] उनकी उत्पादन तकनीक तथा

कृषि महिलाओं, कृषि युवाओं तथा कृ[illegible] र्थियों के लिए विशेष कार्यक्रम.

समय

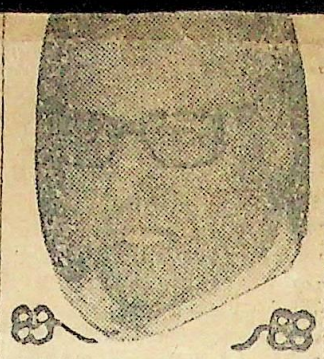
पूर्वा. ९ से अप. ४-३० बजे तक : खेत, कार्य-प्रदर्शन तथा प्रदर्शनी देखने आइये.

अप. २-३० से अप. ४-३० बजे तक : प्रतिदिन कृषक-वैज्ञानिक परिचर्चा.

भारतीय कृषि अनुसंधान संस्थान

नयी दिल्ली-११००१२.

डी ए वी पी ८१८ (१८) ८१



BORN 15th March 1931

अच्छा हां जी वाला हूं
फिर ना बाई वै खां जी
वप खाना फिर ना
बाई वै खां जी वाला हूं

JANAK RAJ MALIK
O BORN GUIDING STAR
MAKE US ALERT
BLESS US FROM HEAVENS
TO ALL EVILS AVERT

In the cherished & sweet memory of Late SHRI JANAK RAJ MALIK Ji Bhajan Kirtan will be performed followed by Bhandara for all in SUDERSHAN MANDIR Old Rly. Road, Gurgaon, on 15th March Morning Affectionally remembered by

SMT SUDERSHAN MALIK (Wife)
INDER RAJ MALIK (Son)
SANJEEV MALIK (Son)
ANIL MALIK (Son)
SMT SUNITA MALIK (Daughter-in-law)

JSISA E-14 Narian Vihar
New Delhi-110028
Tel 535605 533417 539742 521183 261744

एशिया में साड़ियों की सबसे बड़ी सेल

दिल्ली में त्रिलोकचन्द महाजन कमिशन शाप

दुकान नं: 78, देश बन्धु गुप्ता मार्केट करोलबाग, नई दिल्ली-५

नकली सेलों से बचिये, दुकान का नाम व नं. पढ़कर ध्यान दीजिये / फोन 5[illegible]

ये सेल १५-३-८२ से लेकर २५-३-८२ तक चलेगी (सोमवार बन्द)

विशेष सूचना - मार्केट के बाहर दलाल अपना कमीशन बनाने के लिए पकड़ते हैं उनसे बचो.

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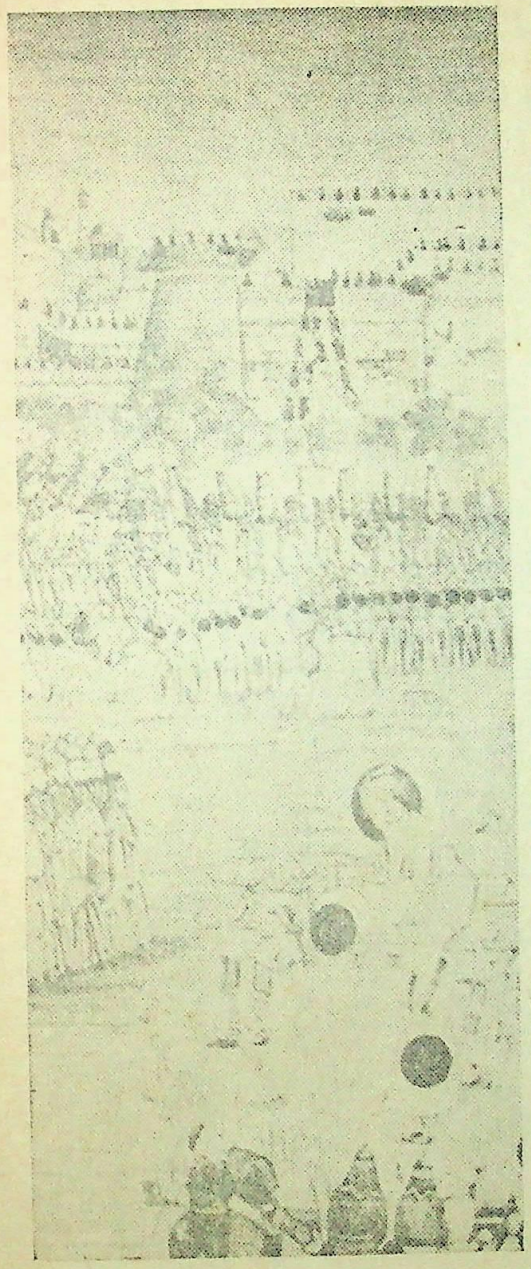
Perspectives



in Sanskrit which had been relegated to the back-
mperor Akb ar (seen at left peering at a book) was
nslation of the Ramayana that he awarded him 150
ngzeb (seen at right) a scholarly Sanskrit work on
sian.

awis, especially Nuh Siplhr, the
ine Skies, show the great in-
uence of Sanskrit on his works.
n this mathnawi Khusrau de-
oted a whole section of more
nan 400 verses, the Third Sky,
the praise of India.

He compares India to Para-
se, and shows that because of
s flowers and fruits, climate
nd culture it is better than any
ther country. Amir Khusrau
laimed, "I am an Indian Turk
nd my answers are in Hindwi".
uring the same period Abdul
Aziz Shams Lahauri translated
rahatsamhita and another
ndian scholar, whose name has
een lost, translated Amrit Kund
nto Persian. Amrit Kund was
ranslated by the command of
Sultan Alauddin Khilji. While
Panchtantra had earlier been translated into Persian and Arabic, Narayana's Hitopdesh was translated from Sanskrit into Persian by Mufti Tajuddin.

By the time the Mughals were established in India the development of the Indian languages had relegated Sanskrit to the background; it was restricted to the scholarly world of the pundits. It had ceased to be the language of day-to-day communication even before the arrival of the Afghans in India. Kabir and Nanak were singing and preaching in the local languages. But the Mughals like the Abbasids were great transmitters of knowledge. They revived interest in Sanskrit literature and learning.

The Mahabharata was translated into Persian by Mulla Abdul-Qadir Badayuni, Muhammad Sultan Thanesari and Naqib Khan. Abul-Fazl gave it the name Razm Namah. The Ramayana was also translated by several scholars, but Abdul-Qadir Badayuni's translation is considered one of the best. Badayuni spent four years on the translation and finished it in 1589. Akbar was greatly pleased with the translation and awarded him 150 Ashrafis. Badayuni also translated Singhasan Battisi, a collection of thirty-two stories of Raja Bikramajit (Vikramaditya) Shaikh Abdul-Rahman Chishti translated the Bhagavad Gita into Persian. According to Rieu, the Bhagavad Gita was also translated by Abul-Fazl.

The great Persian poet Fayzi translated Bhaskaracharya's great work on mathematics and geometry, Lilawati, into Persian and Abdullah B. Ahmad translated another work of Bhaskaracharya, Bijganit.

Though historical tradition and literature were not altogether lacking in ancient India, it is a well-known fact that the only historical text available to the Mughals was Kalhana's Rajtarangini which was almost a closed book as it was in Sanskrit. A portion of this long historical poem was translated into Persian by the order of King Zain-ul-Abidin of Kashmir (1421-1472) who named it Bahr-ul-Asmar (The Sea of the Tales). Akbar found this incomplete translation archaic and ordered Badayuni to make a fresh and complete translation.

The greatest Muslim scholar of Sanskrit in Mughal India was of course Dara Shukoh. His book, Majma-ul-Bahrain, is a masterly work on the synthesis of Hindu and Muslim mysticism. He translated the Upanishads into Persian. This translation has now been published under the name of Sirr-i-Akbar. The published translation has been edited by Dr. Tara Chand and the Iranian scholar, Jalali Naini.

The Ramayana seemed to be a popular book among the Muslim scholars of medieval India. It was again translated during Jahangir's reign by Mulla Sadullah Masih. Sadullah spent twelve years in Varanasi learning Sanskrit. Mulla Sadullah's translation is in the mathnawi form (poetry composed of distichs corresponding in measure, each consisting of a pair of rhymes). Contemporary critics have described him as "a powerful, creative, noble, original and pleasant poet". It is difficult to translate poetry and it is not possible to render Valmiki's metaphors and similes into another language. But Sadullah threaded a new garland and brilliantly paraphrased Valmiki preserving the fragrance though the flowers were of a different hue. Only one couple is cited here to give some idea of the Persian translation. As Ravana approached Sita, his strength and splendour were wonderful to behold. At this sight, Sita's body shrank and trembled like a jasmine bush in a storm. But what about her purity!

Her nakedness was not
revealed even
to her garments;
For she was in her robes like
an unseen soul in a body.

Though the English translation of the original Persian is rather flat, a well-known critic of Persian literature said that "this one couplet is worth a hundred thousand verses. None else has the power to compose its like."

Aurangzeb, according to popular accounts, was opposed to music, but it was during his reign that two excellent Persian translations of a scholarly work on music were done. Faqirullah translated Raga Darpan, a Sanskrit book of music. Pandit Abohar's well-known work on musics, Sangit Parijat, was translated from Sanskrit by the great musician of Aurangzeb's reign Mirza Rawshan Zamir. Mirza Fakhruddin compiled a book on Hindu literature and sciences, the work was based on original Sanskrit sources and was named Tuhfatul Hind (The Gift of India).

During the twilight of the Mughals the Muslims produced two great scholars of Sanskrit, Sirajuddin Ali Khan Arzu and Ghulam Ali Azad Bilgirami. Bilgirami wrote a book in Arabic extolling the beauties of Sanskrit literature comparing them with Arabic rhetoric.

Khan Arzu, who was a great Persian poet and linguist, anticipated Bopp and William Jones in proving that Sanskrit and Persian belonged to the same family of languages. Bilgirami and Khan Arzu were probably the last great scholars of Sanskrit of Mughal India whose names have been handed down to us by history.

Politically the Mughal empire reached the height of its glory during the first half of Aurangzeb's reign and then the process of decline began. Art, literature and scholarship which were essentially bound up with the empire were directly affected by its decline. The fatal blow fell in 1739 when Nadir Shah defeated the armies of Muhammad Shah at Karnal and ransacked the city of Delhi. When Nadir Shah left India after a stay of fifty-seven days he took with him not only jewels, gold and silver of more than seventy million rupees, but also a hundred and thirty writers.

The flickering flame of Muslim scholarship was snuffed out with this abduction of Muslim intelligentsia. No one was left to tend the flame. The Hindu and Muslim intellectual who emerged after the British occupation of India was, to use Toynbee's terminology, a "Zealot" and not a 'Herodian'. No wonder Abdul Qadir Badayuni is now remembered as a fanatic mullah, and not as the translator of the Ramayana.

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16.06.2005

Sanskrit and the Muslim :
A Quest for *Harmony*

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Sanskrit and the Muslim : A Quest for *Harmony*

India can rightly boast of nurturing a culture of synthesis throughout the ages. To be more specific, interactions among the people — the Aryan and the non-Aryan; among the divergent schools of thought, both orthodox and heterodox; among the systems of religion ~~e.g.~~ Hindu, ~~Islam~~ Islam, Buddhism etc. have always left some liberalizing effect on the conscientious Indian mind.

This culture of synthesis of ideas can be traced far back in Bhartṛhari's *Vākyapadīya*, —

प्रज्ञा विवेकं लभते
भिन्नैरागमदर्शनैः ॥ II/489

the famous grammatico-philosophical work of 7th century A. D. [The Chinese traveller I-tsing, testifies to the death of the grammarian Bhartṛhari around 651 A. D.].

When we come to Bāṇabhaṭṭa's *Harṣacarita*, written about 620 A. D., we find in the depiction of Divākaramitra's hermitage where propounders of different schools live together and participate in philosophical argumentation, Bāṇa says :

"अथ तेषां तरूणां मध्ये
नानादेशीयैः स्थानस्थानेषु
स्थाणूनाश्रितैः शिलातलेषूपबिष्टैः
.....
तरुमूलानि निषेवमाणै र्वीतरागै
रार्हतै र्मस्करिभिः श्वेतपटैः
पाण्डुरभिक्षुभिर्भागवतैर्व र्णिभिः
केशलुञ्चनैः कापिलैजैनैर्लोकायतिकैः काणादैरोपनिषदै-
रैश्वरकारणिकैः कारन्धिभिः धर्मशास्त्रिभिः पौराणिकैः साप्त-
तन्त्रैः शैवैः शाब्दैः

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पाञ्चरात्रिकैरन्यैश्च स्वान्स्वान्सिद्धान्तान् शृण्वद्भिः अभियुक्तैश्चि-
न्तयिद्भिश्च प्रत्युच्चरद्भिश्च संशयानैश्च निशिन्वद्भिश्च व्युत्पादयद्भिश्च
विवदमानैस्वाभ्यस्याद्भिश्च व्याचक्षाणैश्च शिष्यतां प्रतिपन्नै
र्दूरादेवावेद्यमानम्....
.....मध्यमे वयसि
वर्तमानं दिवाकरमित्रमद्राक्षीत्।''

[Harshacarita/ch. VIII/P. 128]

In this passage आर्हत means Jain philosophers. It may be mentioned that the philosophy of the Jainas is called आर्हत-दर्शन in the सर्वदर्शनसंग्रह.

श्वेतपटैः, according to Mm. P. V. Kane, probably refers to the श्वेताम्बर sect among Jains; पाण्डुरभिक्षुभिः probably refers to those ascetics who had abandoned the red robes peculiar to Buddhist monks. 'केशलुञ्चनैः' refers to दिगम्बर sect among Jains ["लुञ्चिताः पिच्छिकाहस्ताः पाणिपात्रा दिगम्बराः''] 'लोकायतिक' refers to a materialist or an atheist or a follower of चार्वाक.

Thus, we find in Divakara Mitra's hermitage, followers, students and propounders of different schools e.g. Upanishads, Sāṃkhya, (कपिल) Vaiśeṣika (काणाद), Māheśwaramata (ऐश्वरकारणिकैः), Pūrva-mīmāṃsā etc. lived together and participated in Philosophical argumentation.

All of us know about the पञ्चदशी of Śri Vidyaranya, who is said to have been the Head of the Śringeri Math (one of the four principal Maths established by Bhagavān Śankarācārya himself) from 1377 to 1386 A. D. The पञ्चदशी is a most popular and comprehensive manual of *Advaita Vedānta* which betrays a lucid and clear presentation of the truths of *Advaita*. Herein we find a note of concord between a Vedāntin and Buddhist Śunyavādin.

''वियदादेर्नामरूपे
मायया सुविकल्पिते।
शून्यस्य नामरूपे च
तथा चेज्जीव्यतां चिरम् ॥'' पञ्चदशी / II/34

Ākāśa etc. cannot exist without the substratum of Brahman and if 'nothing' (शून्य) also is like that, then it also has a real substratum

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and thus you accept the Vedāntic proposition. Vedāntins reply "May you live long' i.e. you have fallen into a logical trap."

Likewise, in

"निर्जगद् व्योम दृष्टं
चेत् प्रकाशतमसी विना।
क्व दृष्टं किञ्च ते पक्षे
न प्रत्यक्षं वियत् खलु ॥" पञ्चदशी / II/43

the *Naiyāyikas* and the *Śuṇyavādins* are the opponents of the Vedāntist.

However this is the background of the culture of synthesis of ideas in the history of India.

Now, the connection or relation between Sanskrit and the Muslim community can be traced back to more than 1000 years. The first traceable proof was the fact that the Ayurveda Scholars went to Arabian countries way back during the time of Khalifa of Bagdad at his personal insistence. This journey of the Ayurveda scholars to Bagdad followed by visit of आलवेरुणी to India and his eagerness to learn Sanskrit marked the beginning of this long lasting harmony. This relationship reached its peak during the Mughal period.

There are multi-farious manifestations by way of encouraging development of Sanskritic culture even in the family or in the court of the Mughal rulers. The rulers were found to learn Sanskrit language and Śhastras alongwith their family members or with the members of the court. Sometimes they, patronized several *Pandits*, experts on Sanskrit language, literature and Shastras by some sort of subsidiaries. Thus there was widespread activities of promoting 'Sanskrit' during the Mughal period.

Muslim patronage to Sanskrit or Sanskritic learning has a chequered history in India. First we come to **Tahkik-i-hind** by Alberuni.

Alberuni (A.D — 973-1048) whose original name was Abu-Rihan Muhammad but who is generally known as 'Alberuni' meaning 'the Master' was a native of Khiva, which is in Uzbegistan now within USSR. He was brought to Ghazni in Sultan Mahmud's time (A.D. 997-1030) either as a prisoner or as a hostage. He came to India in Sultan Mahmud's train and lived in Punjab for several years.

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He was a profoundly learned scholar; learnt Sanskrit and made a thorough study of Indian Philosophy and other branches of Indian Science. His famous work entitled **Tahkik-i-Hind** ('An Enquiry into India'), a truly scientific treatise records numerous accurate observations on the history, character, manners, customs and scientific knowledge of the Hindus and is considered to be an important and authentic source-book of knowledge and information about Indian history and culture on the eve of the Muhammadan conquest.

Thus it can be inferred that his book **Tahkik-i-Hind** of Alberuni appears to be the oldest available document which was an in depth study of the prevailing social structure. It would not have been possible for him to go into such details without an indepth knowledge of Sanskrit, which was probably second to *lingua franca* at Sultan Mahmud's time.

The Muslim rulers thought it wise to acquaint themselves with divergent viewpoints and ways of life prevalent among the people in their empire i.e. India and thereby wanted to bridge the gap between ruler and the ruled to the benefit of all. To name a few of them will be relevant to the theme of this paper.

Zahiruddin Babur–The first Mughal Emperor (1526-30) was not simply a soldier of fortune who after many vicissitudes of life raised himself to the imperial throne of Delhi, but he was also a man of fine literary taste which is proved by his *Memoirs*, composed in Turki and later on translated into Persian under the direction of his grandson Akbar. It is known from his *Memoirs* that the first Mughal Emperor developed great love for ancient Indian astronomy, the texts of which were obviously in Sanskrit.

Akbar, the third Mughal emperor (1556-1605 A.D) is considered to be the real founder of the Mughal empire and dynasty in India. This eminent Indo-Muslim ruler was the first who cared much for his non-Muslim subjects, especially the Hindus who formed the majority of the population. Very early in his career Akbar realised that the emperor of Hindusthan must not be the king of the Muslims only. It was with this grand object in view that in 1581 he promulgated a new religion *Din Ilahi*, whose principles were adopted partly from the Quran, partly from the Hindu scriptures (all of which were in

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Sanskrit) and partly from the Bible, and with the same view he encouraged not only the translations of the *Rāmāyaṇa, Mahābhārata, Harivaṃśa, Pañcatantra, Rājataraṅgiṇī* etc. in Persian by his learned councillors but also composition of नर्त्तननिर्णय by Biṭṭhala and a persian grammar viz. Pārasika-prakāśa (इति श्रीमहीमहेन्द्र-श्रीमदकवरसाहकारिते विहारीश्रीकृष्णदासरचिते पारसीप्रकाशे) etc. by Bihari Krishnadasa, नीतिसार by गङ्गाधर all in Sanskrit.

We are really amazed to find

(i) Razam Nāmā (रजम्नामा) an abridged (सारानुवाद) version of the Sanskrit Mahābhārata, translated by Nakib Khān (नकिव खाँ) and he was assisted by आब्दुल कादिर, मुल्ला शेरी, सुलतान हाजि थानेश्वरी, सेख फैजी. It is interesting to note that the introduction of 'Razamnāma' was contributed by Abu-l Fazl (1551-1602) who was not only a faithful officer, confidential secretary and adviser of Akbar but a great scholar and profoundly learned author.

(ii) Translation of Rāmāyaṇa — (1585-1589) by आब्दुल कादिर।

(iii) अथर्व वेद — (a) by आब्दुल कादिर (b) by हाजि इब्राहिम सरहिन्दि

(iv) लीलावती — a well-known work by Bhāskaracārya, on arithmetic and geometry, — translated into Persian by सेख फैजी

(v) हरिवंश — Persian translation by नस्रुल्ला मुस्ताफा

(vi) पञ्चतन्त्र (कलिलाह् दम्नह्) — translation by मोलाना हुसैनी वेइज

(vii) राजतरङ्गिणी — translation by मोलाना इमामुद्दिन

(viii) द्वात्रिंशत्पुत्तलिका — translation by आब्दुल कादिर

So it is quite natural that Ākbarīya-Kālidāsa, (originally गोविन्दभट्ट) praises in his poems several kings e.g. Gurjarendra; Jallāla, Vaghela, Dalapati, Rāmacandra of Rewa and Akbar and avowedly acknowledges the patronage of Ākbar by assuming a name after him. With great applause the poet says :

शार्दूलोसि प्रकोष्ठे
मदकलकरटी मांसलस्कन्धकूटे

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दो:स्तम्भे नागरोजा ध्वनिषु जलधर: केसरी मध्यदेशे
धम्मिल्ले ध्वान्तधारा, मनसि जलनिधि र्भूयूगे कालदण्ड: ॥

Ākbar's son **Jahangir** made कविकर्णपूर write पदप्रकाश and Shah Jahan made वेदाङ्गराय write a glossary of Indian astronomy titled पारसीप्रकाश.

All these culminated in Darashikoḥ on whom a detailed discussion will follow later. This harmony can be traced in the epigraphical evidneces also.

Some are being mentioned by way of specimen. Inscriptiion on some silver coins of Sultan Mahmud, Hijrī 418 (1018 A.D.) may be mentioned in this connection.

(i) Inscription on some Silver Coins of Sultan Mahmud, Hijrī 418 (1018 A.D.) may be mentioned in this connection.

(a) *First Side*, at the centre, in a circle, inscription in Nāgarī characters :

(a) अव्यक्तमेक (म्)

(b) मुहम्मद (:)

(c) वतार (:) नृप

(d) ति (:) महमुद:

Second Side, at the centre, in a circle, inscription in Arabic characters :

(a) al-Qādir Billah

(b) lā ilāhi al-Allah Muḥammad Rasūl allah

(c) Āmin ad-dawala wa Amin almulk Maḥmūd. etc.

It is interesting to note that *Allah* has been indicated by the word अव्यक्त (Avyakta) and Rasūl by अवतार (Avatāra)

(b) Lā ilāhi.....etc. means "God is one : Muhammad is God's messenger (This is the Kalima meaning "God is one; Muhammad is God's messenger)

(ii) Inscription on some Gold Coins of Muizuddin Muḥammad bin Sām (1193-1205 A.D.), (1203-06 A.D.) may also be mentioned in this connection.

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1. [श्री] म [द] - [ऽ]
2. [मी] र - मह [म]
3. [द] - सा [म]

[श्री-मद्धम्मीर-मुहम्मदः साम [-पुत्रः] :]

Now, *Hammira* is the Indian word for Arabic Amir, meaning 'commandar, leader', which is derived from *amr*, 'to command'. The term gradually came to be applied to kings, and afterwards to any high official of the state. So what I mean to say the seated goddess Lakshmī or Śiva"s bull, recumbent अर्धशयान, to left; Śiva's trident (त्रिशूल) on rump,side by side with the Arabic letter *alif* (or 1) on *jhūl* etc. are found in some Billon Coins of Muizuddin Muhammad bin Sām of 13th century A.D.

(iv) The same or rather similar Bull and trident of Śiva are traceable in the Inscription on some Billon Coins of Shamsuddin Iltutmish (1211-36 A.D.).

(v) Inscription of some gold coins of Akbar (1556 A.D -to 1605 A.D), Ilahi year 50 (1605 A.D.),

First side

Figures of Rāma and Sīta. Rāma is to right, wearing trousers, stockings and boots; a many-forked helmet on head and a quiver full of arrows on back; bow in out-streched left hand; ...upper garment hanging on both sides. Sītā is to right behind Rāma; wearing ghāgrā or śārī; left hand touching her veil; right hand on waist. Legend above in Nāgarī characters.

On the *second side*, it is written Farwardin Ilāhī 50" i.e. month of Farwardin in the Ilāhī year 50.

(vi) Now we would like to mention Indian Museum (Calcutta) Inscription of the time of Aurangzib (1657-1707 A.D.), śaka year 1588, Bengali year 1074 (1667 A. D.), where the language is *Sanskrit* and the script is Bengali. It shows when Sultan Aurangzib Bādshā was the emperor, when Nāwab Sāistā Khan

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was the Governor of the Gauḍamaṇḍala appointed by the emperor, when Ispindār Khān was the Jāgīrdār appionted by the Governor and Nandalāla was the Sikdār appointed by t Vāgirdar, then a चण्डाल named Gopāla sold himself together with his wife, son and daughter to one Rāmajīvana Maulika at Rs. 9/- only to make himself free from debt.

6. अष्टाशीत्यधिक पञ्चदश-शत-शकाब्दे सुल्तान-प्रतापान्तर्गत-धाम (राइ)

7. ग्रामान्तर्गत कायस्थपाड़ानिवासि-श्री-गोपीनाथमजुमदार-सदस्यने

10. स्त्री-पुत्र-कन्यासमेतमात्मानं (नम्) ऋणान्यपहत्या स्वेच्छया लिखित-वित्तदात्रि-स्था नि

11. विक्रीतवानि-ति।

(vii) Now another and most important epigraphical evidence is being mentioned here. The inscription is available in the city or port of Somnath on the coast of Kathiawar wherein on one side Sanskrit language is traceable and Arabic on the other. The interesting feature is that though the matter or the contents is the same but the presentation is a little different. The Sanskrit version bears more detailed account of नुरउद्दीन फिरोज, who was a नाखुदा or sea merchant i.e. नाओ> Persian नाओ [जलयान, sea vessel], खुदा [मालिक or owner] It was inscribed in 1264 A.D. (विक्रमसंवत् १३२०). नुरउद्दीन फिरुज is the person whose name is inscribed in both the sides i.e. both in the Sanskrit and Arabic versions.

It is again striking to note that both the words नाखुदा and नौवित्तक are simultaneously used in the Sanskrit version as synonyms. So it cann't be denied that both the Arabic नाखुदा and Sanskrit नौवित्तक meaning seamerchant were very common to people at least in the port of Somnath during the period mentioned above.

Now we come to DaraShikoh. As we've already told all the qualities of his forefathers culminated in **DaraSikoh** who was tolerant of all religious faiths; was inclined to Sufism and belonged to the Hanafi school of Islam; was interested in Hindu philosophy as well as Christianity.

However, Sir-i-Akbar or Sir-ul-Asrar (1657) is the first and

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foremost translation of Upanishads (उप्नेखत्) in lucid Persian prose, Sir-i-asrar the secret of the secrets which is just reflection of the realization of "गुह्याद् गुह्यतमम्" — 'the Truth' as revealed in the *Upanishads* obviously in Sanskrit language.

Dara was quite confident that these books are the first holy books in Human History and concluded that the 'Upanisads are the very Hidden books referred to in Quran.'

Ś. rīmadbhagavadgītā was translated at the inspiration of DaraShikoh. It may be mentioned here other translations of Gītā are known among which one Persion translation by Faizi deserves to be mentioned.

Mazmaul-Baharayen (1654) the most remarkable work of Dara makes a comparative study of Vedānta and Sufism. The Sanskrit version "समुद्रसङ्गम" is also ascribed to him where the beginning and the ending lines are—

"अथ कथयति वीतराग-विगत - शोकसन्देह-महम्मद-दाराशुकोह etc. श्रीसमुद्रसंगमनामा ग्रन्थः परिपूर्णतामगात्।

Here speaks Dara Sukoh, a Fakir, who is untouched by the worldly pleasure and pain. A mystic charm of sublimity as well as humility pervaded all the creations of Darashiko whose prsonality was moulded to a large extent by the fascinating influence of the great sufis and the secret Truth of the upanishads. To Dara "Upanishad occurred as but an elaboration of Quran"

Hundreds and thousands cases may be illustrated to highlight the theme of our paper, but for paucity of time and space I would like to conclude this research paper with a few of them.

Nawab Siraj Uddaulah, (April 1756–June 1757) was the favourite grandson of Nawab Alivardi Khan, who was succeeded by Siraj after his death at the age of eighty in April 1756. After his grandfather's death, the letter, inviting the Brahmins to attend the funereal rituals of his grandfather (मातामह), was in Sanskrit, drafted by a Hindu Brahmin viz वाणेश्वर विद्यालंकार।

खोदा-पदारविन्द-द्वय-भजनपरमातृतातो मदीय
आलीवर्दीनवावो विविधगुणयुतोऽल्लामुखः पश्चिमास्यः।

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मर्त्यं देहं जहौ स्वं मुनसुरमलुकः सीरजद्दौलनामा
याचेऽहं मां भवन्तो गलधृत्वसनः शुद्धतां संनयन्ताम्।

Āsafa-vilāsa —is devoted to the praise of Nawab Āsafa Khan, brother of Nur Jahan and minister of Shah Jahan. The work deals with Shah Jahan's visit to Kashmir and Āsaf Khan's earnest and whole hearted endeavour to provide royal pleasure, while delineating Āsaf Khan Jagannātha says with beautiful विरोधाभास, with अभङ्ग and सभङ्ग, श्लेष, द्विजकुलाय हितः क्रतुरिव,

मधुरिव सकल-समुनः-प्रसाद-नोऽपिहिमांशुरिव सकलासुमनः
प्रसादनः, समरार्चितोऽप्यमरार्चितः....
सकलेषु सामन्तेषु .....
वाङ्मयेष्विव काव्यकलापः, काव्यकलापः काव्यकलापेष्विव ध्वनिः
ध्वनिषु रसो रसेष्विव शृङ्गारः,
सकलसहृदय हृदयंगमेन महिम्ना
मधुरिम्ना च संभावितः....
नवावासः जाही। etc.

Thus Communal fraternity or communal harmony be it sentimental or intellectual — became manifest during the Mughal rule in India. Thus the culture of synthesis or the power of assimilation is the characteristic feature of Indian people. In this present paper an attempt has been made to give an authoritative account of the second aspect i.e. intellectual harmony.

However the former i.e. sentimental aspect of the communal harmony may be traced in the lives and messages of Muinuddin Chisti (1142-1236), Musa Suhāg, Kabir, Nāńaka, Dādu, Prema Dāsa, Bijli Khan, Bari Saheb, Biru Saheb, Mātā Bai (daughter of Dādu) Mirā, Janā Bai, Dayābai and many more — all of whom took up one great mission — viz. unity between Hindus and Muslims in religious as well as in social life. Bengali in particular was much enriched by this inner urge for a true religious life — irrespective of caste and creed. Many Muslim poets, scholars and rulers were inspired by the Kṛṣṇa cult as preached by Śri Caitanya. Yavana Haridāsa, was one of his (Caitanya's) favourite disciples. Again Buddhimanta Khān became a personal attendant of Śrī Caitanya.

The Caitanya Caritāmṛta (ch. X) states about Hussain Shah,

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though ill-famed for his plundering of temples etc. later on was heavily influenced by Śri Caitanya.

ये हुसेन साह सर्व उड़िष्यार देशे।
देवमूर्ति भाङ्गिलेक देउल विशेषे।
हेन यवनेओ मानिलेक गौरचन्द्र।

Gazi Dara Khan is eulogised.

त्रिवेणीर घाटेत्ते वन्दिनु दराफ खाँन गङ्गा याँर अजुरपानि करित योगान

'गङ्गास्तोत्र' by दराफ खाँन is simply wonderful poem is really worth mentioning in this context.

सुरधुनि मुनिकन्ये तारये पुण्यवन्तं
स तरति निज पुण्यैस्तत्र किं ते महत्त्वम्।
यदि च गतिविहीनं तारये पापिनं मां
तदपि तव महत्त्वं तन्महत्त्वं महत्त्वम्॥

A Śloka from Udbhaṭasāgara (of unknown date) condemning lack of devoutness in both the Hindu and the Muslim, communities:

न सन्ध्यां सन्धत्ते न नियमितनमाजान् कुरुते
न वा मोञ्जीवन्धनं कलयति नवासुन्नत-विधिम्।
न रोजां जानीते व्रतमपि हरेर्नैव कुरुते
न काशी मक्का वा शिव शिव न हिन्दुर्न यवनः॥

Thus, India has inherited this proud and noble heritage of 'Harmony' and Tolerance nurtured for centuries together. Dara Shiko who had met a death of a शहीद had left for us the power of tolerance to face the ugli face of religious fundamentalism or communal disharmony even today.

This heritage has been carried forward by the litterateurs of India irrespective of Province, language, religion, caste or creed.

So the Mother India says in Ramākānta's play दाराशिकोहीयम् — where this 'quest' for harmony is manifested

"अहं भारतदेशोऽस्मि। अनेकेषु राजर्षिषु अन्यतमो मत्पुत्र आसीत.....दाराशिकोहः यः सङ्कीर्णतां परिहाय उदारतामेव प्रचारयामास, यो हि प्रभुतामपि प्राप्य प्रमत्तो नैव सञ्जातः..... etc.

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पण्डितराजीयम by रमाकान्त शुक्ला, 'अनारकलि' by V. Raghavan deserve mention in this context

We can recall Aurobinda—

"All problems of 'Existence' are essentially problems of Harmony"

Or Tagore who says–

केह नाहि जाने कार आह्वाने कत मानुषेर धारा
दुर्वार स्रोते एल कोथा हते, समुद्रे हल हारा।
हेथाय आर्य, हेथा अनार्य, हेथाय द्राविड़ चीन —
शक-हुन-दल-पाठान-मोगल एक देहे हल लीन।
दिवे आर निवे, मिलावे मिलिवे, यावे ना फिरे —
एइ भारेतर महामानवेर सागरतीरे॥
एसो हे आर्य, एसो अनार्य, हिन्दु-मुसलमान।
एसो एसो आज तुमि इंराज, एसो एसो खृस्टान।
एसो व्राह्मण, शुचिकरि मन धरो हात सवाकार।
एसो हे पतित, होक अपनीति सव अपमानभार।
मार अभिषेके एसो एसो त्वरा,
मङ्गलघट हय नि ये भरा
सवार-परशे-पवित्र-करा तीर्थनीर —
आजि भारतेर महामानवेर सागरतीरे॥

Or in Nazrul Islam's poem—

मोरा एकइ वृन्ते दुइटि कुसुम — हिन्दु मुसुलमान

Thus the quest for Harmony has always been inseparably linked to Indian soul and soil for centuries together.

R. Chattopadhyay

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मा. ख

नाऽऽत्मनि शरीरे वा चेष्टते मारयत्यपि, स्वप्न. 1.4.

प्रदेशो वाऽवयवानां सङ्ख्यादेवं जायते स्वप्न. 1.7.

न भावं परदोषसंक्रान्तम्

प्रतिमानाटकं, 5.33.

तिर्यग्योनयो ऽपि उपकृतमवगच्छन्ति

प्रतिमानाटकं, 6.45.

प्राणेभ्य मूर्खेभ्य च कार्यमोघं
समत्वमभ्येति तनुर्न बुद्धिः ॥

प्रतिमानाटकं, 5.5.

समूलं नुन्नमुत्पाट्य शाखाश्छेत्तुं कुतः श्रमः।

— प्रतिमानाटकं, 4.20.

मुच्छकटिक

सुखं हि दुःखान्यनुभूय शोभते
घनान्धकारेष्विव दीपदर्शनम्। 1.10.

प्रत्यक्षहेतुः करणं दारिद्र्यमनन्तकं दुःखम्।

1.11.

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[illegible] पशुषु कुलरमुदकं भवति -

2.14.

[illegible] गोहे [illegible] [illegible] पशुषु भवति।

1.42.

[illegible] [illegible] भवति हि शरद्भिर्तो मनुष्यः।

4.2.

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Punctuation remarks in margin are added.

सर्वं सत्ये प्रतिष्ठितम् — तैत्तिरीय आरण्यक 10.63;
अनुशासन, 75.30

नास्ति सत्यात् परो धर्मः — मनु० 141.160.

नास्ति सत्यात् परं तपः, चाणक्यसूत्राणि 417

सत्यान्न प्रमदितव्यम् तैत्तिरीय 1.11.

~~एक~~ एक धूर्तं त्यजतीति किम् नैकम् 4.105,

यो धूर्ते शुचिः स हि शुचिः
अर्थे शौचं परं स्मृतम् मनु० 5.106

निष्ठा धूर्तेः सत्यम्

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~~A/c~~

समासविषये प्रसिद्धः श्लोकः —

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि।
बहुव्रीहिरहं राजन् त्वञ्च तत्पुरुषो मतः॥

राजेन्द्रपक्षे — लोकस्य नाथः, तत्पुरुषसमासः

मत्पक्षे — लोकः नाथो यस्य, बहुव्रीहिसमासः

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सुभाषितानि

प्रारोप्यते शिला शैले यत्नेन महता यथा
निपात्यते क्षणेनाधः तथाऽऽत्मा गुणदोषयोः ॥

[अस्यार्थः — यथा शिला पर्वते महता काठिन्येन प्रयत्नेन प्रारोप्यते परम् अत्यन्तसरलतया अधः पातयितुं शक्यते तथैव आत्मनि गुणा महता काठिन्येन आयान्ति, दोषाः पुनः क्षणेन उत्पद्यन्ते ।]

नारीपूजाकराणि पद्यानि

कुमारिलशतीतः —

विद्याः समस्तास्तव देवि ! भेदाः
स्त्रियः समस्ताः सकला जगत्सु ।
त्वयैकया पूरितमम्बयैतत्
का ते स्तुतिः स्तव्यपरा परोक्तिः ॥

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ।
अतस्त्वामाराध्यां हरिहरविरिञ्चादिभिरपि
प्रणन्तुं स्तोतुं वा कथमकृतपुण्यः प्रभवति ॥

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श्री - हरिदास सिंह एवं प्रोफेसर श्री मार्कण्डेयानी

स्वास्थ्य — Good Health

प्रश्न - को ऽसन्नः को ऽसन्नः को ऽसन्नः

उत्तर - हितभुक् मितभुक् ~~ऋतभुक्~~ कालभुक्

कौन नीरोग रहता है?

(सरल) जो हितकारी भोजन ग्रहण करता है, उसे सीमित मात्रा में लेता है और समय पर लेता है।

Who is free from disease?

Who partakes wholesome food in limited quantity and in time.

मितं हितं हारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।
दाता समः सत्यपरो दयावान् आप्तोपसेवी चमवत्यरोगः॥

सीमित मात्रा में हितकर (= लाभप्रद) भोजन और विहार (= घूमने फिरने) का पालन करने वाला, सोच-समझ कर काम करने वाला, ऐन्द्रिय सुखों में आसक्तिहीन, दानी, हिम्मती, सच बोलने वाला, दयालु तथा विश्वस्त जनों का सङ्ग करने वाला नीरोग रहता है।

He who is always limited in wholesome food in limited quantity (= sufficient for sustenance) and also his movement in a sane manner, who acts with circumspection, who is not given over to sensual objects, who is given to charity, who is forgiving, truthful, compassionate and associates with trustworthy people remains free from disease.

निरम्बुपानान्न विपच्यते ऽन्नम्
अत्यम्बुपानाच्च तथैव दोषः।
तस्मान्नरो वह्निविवर्धनाय
मुहुर्मुहुर्वारि पिबेदभूरि॥

पानी न पीने से अन्न पचता नहीं, अधिक पीने से भी वही खराबी होती है। इसलिये मनुष्य को चाहिये कि अग्नि (= भूख) बढ़ाने के लिये थोड़ा-थोड़ा करके बार-बार पानी पीये।

Drinking intake of water or food alone not get digested. The same is the situation with too much water or too little for increasing the fire (= appetite)

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[illegible] water in small quantities again and again.

न तक्रसेवी व्यथते कदाचिन्न तक्रदग्धाः प्रजहति रोगाः।
यथा सुराणाममृतं हिताय तथा नराणां भुवि तक्रमाहुः॥

तक्र (= मट्ठा) पीने वाला कभी कष्ट नहीं पाता। तक्र से जले रोग प्रवीण नहीं होते। * जैसे देवताओं के लिये अमृत हितकारक है उसी तरह भूलोक में मनुष्यों के लिये तक्र बताया गया है।

He who habitually drinks buttermilk has no trouble any time. The diseases burnt with buttermilk do not recur. Just as a nectar for good of gods so is said the buttermilk for men in earth.

कथं स्वस्थे सदातस्य किमौषधनिषेवणैः।
कथं रोगे सदातस्य किमौषधनिषेवणैः॥

हितकारी भोजन होने पर रोगी को दवा खाने से क्या?
हितकारी भोजन न रहने पर रोगी को दवा खाने से क्या?

What wholesome diet was given to a patient to do with medicine? What no wholesome diet what to a patient to do with medicine?

दिनान्ते तु पिबेद् दुग्धं निशान्ते तु पिबेत् पयः।
भोजनान्ते पिबेत्तक्रं किं वैद्यस्य प्रयोजनम्॥

दिन की समाप्ति पर (= रात के पहिले पहर में) दूध पिये, सुबह होने पर जल, और भोजन के बाद मट्ठा। [फिर] वैद्य का काम?

At the close of day one should drink milk, at the break of dawn water and after meal buttermilk. What is the need of a physician?

उषसि निशावसानेऽहः प्रातरुत्थाय नित्यं
पिबति यदि नरो वै प्राणरक्षैव वारि।
स भवति मतिदूरश्चक्षुषा तार्क्ष्यतुल्यो
बलिपलितविहीनः सर्वरोगैर्विमुक्तः॥

प्रातः उषः काल में नींद से जाग कर जो मनुष्य नियम से वारुणी जल पीता है तो वह बुद्धिमान्, दृष्टि में गरुड़ के समान हो जाता है। उसे झुर्रियाँ नहीं पड़ती, बाल उसके नहीं पकते, वह सभी रोगों से मुक्त रहता है।

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न तक्रसेवी व्यथते कदाचिन्न तक्रदग्धाः प्रजिहीर्षतेरोगाः।
यथा सुराणाममृतं हिताय तथा नराणां भुवि तक्रमाहुः॥

तक्र (= मट्ठा) पीने वाला कभी कष्ट नहीं पाता। तक्र से जले रोग फिर नहीं होते। जैसे देवताओं के लिये अमृत हितकारक है उसी तरह भूलोक में मनुष्यों के लिये तक्र बताया गया है।

He who habitually drinks buttermilk has no trouble any time. The diseases burned with buttermilk do not recur. Just as is nectar for good [illegible] so is said the buttermilk for men on earth.

पयसे सति यद्दातव्यं तन्मौद्गपनिषेवणैः।
पयसे असति यद्दातव्यं तन्मौद्गपनिषेवणैः॥

दूध-कारी भोजन होने पर मोंगी को दवा खाने लेना? दूध-कारी भोजन न रहने पर भी रोगी को दवा खाने से क्या?

When wholesome diet was given to patients to do with medicine? When no wholesome diet was given patients to do with medicine?

दिवान्ते तु पिबेद् दुग्धं निशान्ते तु पिबेत् पयः।
भोजनान्ते पिबेत्तक्रं किं वैद्यस्य प्रयोजनम्॥

दिन की समाप्ति पर (= रात के पहिले पहर में) दूध पिये, सुबह होने पर जल, और भोजन के बाद मट्ठा। [फिर] वैद्य का काम?

At the close of day drink milk, at the close of night water and after meals buttermilk. What is the use of a physician?

उषसि निशालिनेत्रः प्रातरुत्थाय नित्यं
पिबति यदि नरो वै प्राणसन्त्रेहवारि।
स भवति मतिपूर्णश्चक्षुषा तार्क्ष्यतुल्यो
वलिपलितविहीनः सर्वरोगैर्विमुक्तः॥

प्रातः उषःकाल में नींद से जागा कर यदि मनुष्य नियम से वासिका जल पीता है तो वह बुद्धिमान्, दृष्टि में गरुड़ के समान हो जाता है। उसे झुर्रियां नहीं पड़ती, बाल उसके नहीं पकते, वह सभी रोगों से मुक्त रहता है।

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(1) हेम्नः खेदो न दाहेन च्छेदेन निकषेण वा।
इदमेव महद्दुःखं यद् गुञ्जासमं तोलनम्॥

स्वर्ण को इस बात का दुःख नहीं है कि उसे जलाया जाता है, काटा जाता है या घिसा जाता है। उसके लिये तो सब से बड़ा दुःख यही है कि रत्ती से उसे तौला जाता है।

It does not matter if gold is burnt, cut or rubbed. The only matter is that it is weighed with a gunja (a kind of berry)

(2) शास्त्रैर्मनो न पुष्णीते नियमैरिन्द्रियाणि वा।
नित्यं परस्य प्रदीपाय स तपस्वी न वेषकान्॥

वास्तव में वही मनुष्य तपस्वी है जिसका मन शास्त्र-चिन्तन से, शरीर धन से तथा इन्द्रियां संयम में उद्भासित है, (तपस्वी) वेष धारण करने से ही कोई तपस्वी नहीं बन जाता।

Only the person is a real ascetic who has nourished his mind with knowledge, body with wealth and senses with restraint and not one who just dons the garb of an ascetic.

(3) सहस्रं स्त्रियमन्येषां यद्यपि त्वरिता सिता।
अन्यस्यापि सती लक्ष्मीं कुशला भुञ्जते सदा॥

सुन्दरी पत्नी यदि समृद्धि न भी दे तो भी दूसरों की समृद्धि को सहन करो। समझदार लोग अन्य व्यक्ति आने वाली सम्पत्ति का भी सदा उपभोग करते हैं।

Digest the prosperity of others, though you may be deprived of it. The clever ones enjoy the wealth even of others.

(4) अकारमेव कर्माणि आरम्भः आरम्भः पुनः पुनः।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते॥

बार-बार प्रारम्भ न करने पर भी व्यक्ति को काम करते ही रहना चाहिये। जो काम करना पड़ता है

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(1) हेमन्तः खेदो न दाहेन च्छेदेन निकषेण वा।
इदमेव महद्दुःखं यद् गुञ्जासमं तोलनम्॥

स्वर्ण को इस बात का दुःख नहीं है कि उसे जलाया जाता है, काटा जाता है या घिसा जाता है। उसके लिये तो सब से बड़ा दुःख यही है कि रत्तियों से उसे तौला जाता है।

It does not matter if gold is burnt, cut or rubbed. The only matter is that it is weighed with a gunja (a kind of berry).

(2) शास्त्रैर्मतो न बहुभिर्न नियमैरिन्द्रियाणि च।
नित्यं यस्य प्रदीप्तानि स तपस्वी न वेषकान्॥

वास्तव में वही मनुष्य तपस्वी है जिसका मन शास्त्र-चर्चा से, शरीर धन से तथा इन्द्रियां संयम में उद्दीपित हैं। (तपस्वी) वेष धारण करने से ही कोई तपस्वी नहीं बन जाता।

Only one person is a real ascetic whose mind glows with knowledge, body with wealth and senses with restraint and not one who just dons the garb of an ascetic.

(3) सदृशैः श्रीमद्भिर्यः सदापि स्पर्धितो न स्यात्।
अन्यश्चापि सती लक्ष्मीं कुशला भुञ्जते सदा॥

तुम्हारे पास यदि समृद्धि न भी हो तो भी दूसरों की समृद्धि को सहन करो। समझदार लोग अपने पास आई हुई सम्पत्ति का भी सदा उपभोग करते हैं।

Digest the prosperity of others, though you may be poorer than they. The clever ones enjoy even the wealth they have.

(4) अकारमेतैन कमाणि श्रान्तः श्रान्तः पुनः पुनः।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते॥

बार-बार थकावट का अनुभव करने पर भी व्यक्ति को काम करते ही रहना चाहिये। जो काम करता रहता है

[illegible] समुद्रात्।

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कुमार्गं च कुपुत्रं च राजानं कुसौहृदम्।
कुस्त्रीकं कुदेशं च दूरतः परिवर्जयेत्॥

— महाभारत, शान्तिपर्व, 139.93

कण्टकान् कूपमग्निं च वर्जयन्ति यथा नराः।
तथा नृशंसकर्माणं वर्जयन्ति नरा भुवि॥

— महाभारत, शान्तिपर्व. 166.2.

धर्मो वेदस्य गर्भः प्रतिष्ठा लोके धर्मेण प्रजा उपचर्यन्ते।
धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं परमं वदन्ति॥

— तैत्तिरीयारण्यक, 10.62

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः॥

— हितोपदेश, 1.8.

जनार्दनात् मोक्षार्थं यदैमो इति वाञ्छते।
प्रजापालस्तवैव तस्य जन्मनिरर्थकम्॥

— हितोपदेश, 2.6

यः स्वयं प्रीतः प्रियमिव रसं वेत्ति पुरुषः

— मुद्राराक्षस, 3.4.

सम्भ्रमः स्नेह उत्पादयति वृद्धानां भोजनम्।
आचारः कुलमाख्याति देशमाख्याति भाषणम्॥

— नागानन्दम्, 52

शय्या शार्दूलमास्तां भुवि शिला सैव कुशास्तैव

— नागानन्द 4.2

धीरस्य दारचपले हृदि दारुणेऽपि
वाक्यं कठोरमपि — कस्य दशाङ्गुरीयम्।
निर्वान्ततोयनिचयैर्जलदैर्विमुक्ता
वर्षावला कथयति शीतलचारुरीयम्॥

— अमरुकशतकावली, 125.

अश्रुतः शास्त्रं शास्त्रं वाग्मी नरश्च नारीच। — अमरुकशतकावली, 125.
पुरुषविशेषं प्राप्य मन्दत्वयोग्याश्च योग्याश्च॥

— पञ्चतन्त्र, 1.119.

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यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि।
यावन्तो ऽप्सु प्राणिनां भूयान् पुत्रे पितुरेतत्॥
— ऐतरेय ब्राह्मण, 7.33.1.

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति॥
— भर्तृहरिशतक, 1.17.

माता च पार्थिवी चैव मातृभूमिश्च सर्वदा (मनुस्मृति Ref.?).
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी (Ref.?)

बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम्? Ref.?

श्वः कार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम्।
मृत्युर्नहि प्रतीक्षेत कृतं वास्य न वा कृतम्॥ Ref.?

उपन्यासे विधं विधा (Ref.?)

यथा राजा तथा प्रजाः (Ref.?)

रुचीनां वैचित्र्यादृजु कुटिल नानापथ जुषाम् (Ref.?)

सर्वे सन्तु निरामयाणि सर्वे भद्राणि पश्यन्तु।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु॥
— विष्णोर्वरीय 5.35 Eng Trans?

मातासूनवाता सूंश्च नानुशोचन्ति पण्डिताः
— श्रीमद्भगवद्गीता, 1.... Ref.?

गतं नानुशोचन्ति पण्डिताः (Ref.?)

न कृते ऽश्रान्तस्य सस्याय देवाः (Ref.?
संसर्गजा दोषगुणा भवन्ति (Ref.?)
~~कृतसङ्गा कामितं मेदीमानपि गच्छति~~
स्वभावो दुरतिक्रमः (Ref.?)

अकृतं चेष्टते स्वस्मात् अकृते सर्वचारिणी
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥
भारत 3.33. Eng. Trans.?

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व्रजे वसन्तं नवनीतचौरं
गोपाङ्गनानां च दुकूलचौरम्।
अनेकजन्मार्जितपापचौरं
चौराग्रगण्यं पुरुषं नमामि॥

— राधामाधवचिन्तन, वृन्दावन, मथुरा

श्रीभुवनचन्द्र,
~~प्यारीमोहन पटनायक~~
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रेवाधरः — तदेवाग्निः तदादित्यस्तद्वायुस्तदु
चन्द्रमाः। त्वं स्त्री त्वं कुमारः, त्वं कुमारः,
उत वा कुमारी। नीलः पतङ्गो हरितो लोहिताक्षः,
~~तडिद्गर्भः~~ तडिद्गर्भः ऋतवः समुद्राः।
अनादिमत्त्वं विभुत्वेन वर्तसे, यतो जातानि
भुवनानि विश्वा॥

— रेवाधर च पुष्पदन्त

तदेव शुक्रं तद्ब्रह्म
तदापस्तत्प्रजापतिः॥

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Haridwar — Bijnor Rajiv nuka —

चौदहपुरा गाँव

Rakesh (Photographer) भारतीय संग्रहालय भवन
20361221

Dr. Nandita Basu

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कुमार्गं च कुपथं च कुराज्यं कुसौहृदम्।
कुस्त्रीसङ्गं कुदेशं च दूरतः परिवर्जयेत्॥

— महाभारत, शान्तिपर्व, 139.93

कण्टकान् दुष्टसङ्गं च वर्जयन्ति यथा नराः।
तथा नृशंसकर्माणि वर्जयन्ति नरा भुवि॥

— महाभारत, शान्तिपर्व. 166.2.

धर्मो वेदस्य सत्यं च प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति।
धर्मेण पापमनुदति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं परमं वदन्ति॥

— तैत्तिरीयारण्यक, 10.62

इज्याध्ययनदानानि तपः सत्यं श्रुतिः क्षमा।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः॥

— शिलोपदेश, 1.8.

धर्मार्थकाममोक्षाणां शरीरं परमं मतम्।
प्रजापालनमेवात्र तस्य मानमिदं परम्॥

— शिलोपदेश, 2.6 (?)

परार्थतः प्रीतिः कथमिव रसं नेति भुवि वः

— मुद्राराक्षस, 3.4.

सम्भ्रमः स्नेह उत्पादयति वयुत्पादयति भोजनम्।
आचारः कुलमाख्याति देशमाख्याति भाषणम्॥

— नरसिंहपुराणम्, 52

रक्षेत् शार्दूलमास्यं व्यपि शिलो स्य कुमार्गाणि

— नारायणम्, 4.2

धीरस्य दारचयते हि परोपकारे
वाचं कठोरमपि कस्य दधाति रामम्।
निर्वर्तितोऽपि निकषैर्जलदैर्विमृष्टा
कर्षोपला कुरुते शीतलवारिरामम्॥

— अमरुकशतकावली, 125.

अरनः शास्त्रं शास्त्रं वाणी तस्य नारीनां।
पुरुषविशेषं प्राप्य भवन्त्यपात्रा च पात्राणि

पञ्चतन्त्र, 1.119

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यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि।
यावन्तो ऽप्सु प्राणिनां भूयान् पुत्रे पितुस्ततः॥
— ऐतरेय ब्राह्मण, 7.33.1.

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति॥
— मृच्छकटिक, 1.17.

मां त्वमस्यपि राजपुत्रस्य मां त्वमिदमुदकस्य (मनुस्मृति Ref.?) —
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी (Ref.?)

बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम्? Ref.?

श्वः कार्यमद्य कुर्वीत पूर्वाह्णे चापराह्णिकम्।
मृत्युर्नहि प्रतीक्षेत कृतं वास्य न वा कृतम्॥ Ref.?

प्रजाभ्यासे विषं विद्या (Ref.?)

यथा राजा तथा प्रजाः (Ref.?)

सरीनां वैचित्र्यादृजु कुटिलं नानापथं युवाम् (Ref.?)

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु।
सर्वः कामानवाप्नोतु सर्वः सर्वत्र नन्दतु॥
— विदुरोपनिषद् 5.35 Eng Trans?

मूलाक्षरनवाला सूरेच नानुशोचन्ति पण्डिताः
— श्रीमद्भगवद्गीता, 1.. Ref.?

गतं नानुशोचन्ति पण्डिताः (Ref.?)

न कृते ऽप्रान्तस्य सत्स्याय देवाः (Ref.?

संसर्गजा दोषगुणा भवन्ति (Ref.?)

~~कृतसङ्गः कामतं मोहीमान्यपि यच्छति~~

स्वभावो दुरतिक्रमः (Ref.?)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥
भगवत 3.33. Eng. Trans?

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आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्

In the long chain of the Vedic literature the Upaniṣads constitute the last part thus earning for themselves the alternative name the Vedānta, the end of the Veda. Upaniṣad having three components, upa, ni and sad means to sit, sad, √ṣadl, with determination and faith, ni, near, upa (the teacher) who is to pass on the most secret of the secret knowledge, rahasya (=secret) thus earning for themselves yet another name of Rahasya. The Dhātupāṭha, the glossary of roots, of Pāṇini assigns three meanings to √ṣadl (sad) viz; viśaraṇa, desctruction, gati, ~~to~~ achieving and avasādana, loosening. Śaṅkara has tried to explain the term Upaniṣad in the light of all the three meanings of the root : Upaniṣad, according to him is that knowledge ~~that~~ which destroys ignorance (avidyā), leads to achieving the Brahmanhood and the loosening or the removal of the sorrows. The Upaniṣads are verily the texts that lead one from darkness to light, from ignorance to knowledge, and from mortality to immortality : asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor mā amṛtaṁ ṁ gamaya . Rightly has Deussen said about them that "On the tree of Indian wisdom, there is no fairer flower than the Upaniṣads. So enamoured was he with them that he said "the Upaniṣads have been the solace of life, they will be the solace of my death."

It is very difficult to decide about the exact number of the Upaniṣads and their date. The Muktikopaniṣad records their number to be 108. Each Upaniṣad is connected with some Veda or the other. Out of these 108 it is only 11 which are considered main : the Aitareyopaniṣad of the Ṛgveda, Kena and Chāndigya of the Sāmaveda, Īśa and Bṛhadāraṇyaka of the Śukla Yajurveda, Kaṭha, Taittirīya and Śvetāśvatara of the Kṛṣṇa Yajurveda and the Praśna, Muṇḍaka and Māṇḍūkya of the Atharvaveda.

The Upaniṣads were not composed at one time. Max Müller places them between 600 to 800 B.C.Many of the scholars do not agree with this. The general view is that all the principal Upaniṣads were already in existence before the Buddha. They seem to have been composed from time to time. Some are in prose, some are in prose and verse both. The style of prose of even those composed in prose differs. Praśna, Muṇḍaka and Māṇḍūkya seem to be of later origin, their prose is more refined than the prose of the others, not pronouncedly different from the prose of the classical period.There is nothing unusual about that. They all belong to the Atharvaveda which itself is considered ~~to be~~ later than the other three Vedas.

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V

The Concept of Fate in the Yogavāsiṣṭha

There are frequent references to *daiva* and *puruṣakāra* in the *Yogavāsiṣṭha*. In the very beginning of the work from canto V to canto X of the Mumukṣuprakaraṇa there is a fervent praise of *puruṣakāra* or human efforts. The idea of fate is presented there from a different angle. *Daiva* is *pauruṣa* itself, *pauruṣa* of earlier births. In the present life, therefore, a constant struggle is going on between the *pauruṣa* of the earlier births and the *pauruṣa* of this birth. The author of the *Yogavāsiṣṭha* compares the struggle between the two *pauruṣas* to a close neck-to-neck fight between rams. Says he:

dvau huḍāv iva yudhyete puruṣārthau samāsamau [1]

He repeats the ram-simile at least thrice in these six cantos. The author is definitely of the opinion that there is no fate. If there exists anything it is *pauruṣa* only. Just as any wrong done the other day can be rectified the following day, similarly the offset of the deeds done in previous births can be effected by the good deeds done in the present birth. Out of the two *pauruṣas*, the earlier and the present, the present *pauruṣa* is more powerful and can easily conquer the earlier just as a young man can overpower a child. The author is very forthright when he says: Fie upon those fools who believe in destiny, although it is a matter of their experience that it is their own efforts that accomplish things for them.

We see virtues are acquired by us if we put in efforts to read the scriptures and keep company with the good. It is pointed out further that unlike fate, *pauruṣa* is a matter of our direct experience. *Daiva* or fate is merely a figment, a product of the imagination of the unwise. There is no such thing as fate. Whenever some one desires a thing and puts in adequate efforts for its realization he does obtain it, provided he does not stop half way because of exhaustion.[2] The *Yogavāsiṣṭha* very lucidly puts forth its view about *daiva* and *puruṣakāra*. It compares *daiva* with the sky ; *daivam ākāśarūpaṁ hi*..... [3] which is nothing, a mere void, but still is given the name *ākāśa*. *Daiva* is merely a name given to a phenomenon which really does not exist. The author of the *Yogavāsiṣṭha* does not mince matters when he declares unequivocally that fate is something substantial and active only to the unenlightened and that to the enlightened it verily does not exist:

nanu rāghava lokasya kasyacit kiñcid eva hi ।
daivam ākāśarūpaṁ hi karoti na karoti caiṭ[4]

It is a fact or facts, a thought, a resolution about doing an act or an act itself done in a previous birth which offers the much–needed explanations as to why an act accomplished in this life yields good or bad results. Or fate is nothing but a word of consolation said when one is faced with the good or bad results of a present–day act and is told that they are all due to the influence of some act done in a previous birth:

puruṣārthasya siddhasya śubhāśubhaphalodayeḥ
idamitthaṁ sthitam iti yoktis tad daivam ucyate॥

iṣṭāniṣṭaphalaprāptāv idam ityasya vācakam।
āśvāsanāmātravaco daivam ity eva kathyate॥ [5]

In these definitions and the other pronouncements of the *Yogavāsiṣṭha* there appears an apparent contradiction. *Daiva* or fate is the good or the bad effect of the earlier actions. If it be so, how can fate be said to be nothing or non-existing. The *Yogvāsiṣṭha* itself notices this contradiction and tries to resolve

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प्रातरग्नि शब्दो मातृमाने प्रयुक्तः, XII, 19.

N. Parameswaryer

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Jayanta Singh

1. ~~Sanskrit – name of languages~~

Sanskrit – ~~general form of greeting~~

2. नीरज

संस्कृत में रोजगार

Employment/service opportunities

3. Beauty कुमारी

संस्कृत में जूते मोजे

4. देवाशीष

Different ways of pronunciation of one word

Text – Series of Ramayana & Mahabharata in Sanskrit.

Internet site — Sanskrit Lesson in Sanskrit in Amsterdam — Bilingual

5. Bipin Kumar Jha

(i) जो कहते हैं वह लिखते हैं और जो लिखते हैं वही करते हैं

(ii) अपने घर में संस्कृत का प्रयोग करें

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(ii) संस्कृत में पत्र पत्रिकाओं की प्रसिद्धता सा मान्य जनों के लिये प्रेरक उपयोगी

(iii) संस्कृत के महत्व को स्पष्ट करना होगा

(iv) संस्कृत — केवल प्रेक्षण प्रक्षेपण के लिये ही नहीं प्रत्युत जीवन को दृष्टि से भी महत्व पूर्ण

प्राचीन ग्रन्थों में भी संस्कृत के शिविरों का प्रयोजन

संस्कृत के महत्व को अन्य भाषाओं में भी बताना चाहिये

(v) अन्य क्षेत्रों के विद्वानों को भी निमन्त्रित करना चाहिये।

(vi) सभा तन्त्र

(i) संस्कृत का ही स्वयं संस्कृत की उपेक्षा के लिये कारण।

(ii) ~~[illegible]~~ — appreciation

(iii) ~~[illegible]~~ — reading of papers

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Sanga.

(iv) दैनिक संस्कृत समाचार पत्र

(v) Outwardly adopt modern style of living.

रवीशकुमार

Engineering graduate, Nursing Student – M.A.

संस्कृत को Philosophy और Logic से ही मीमांसा न करें। अन्य विषयों से भी इसका समन्वय करायें

Inner contradictions – to be identified.

As Sanskrit to be studied to depend it or to develop it?

Comics for children.

Sanskrit – to be introduced in intellectual discourse

दिवाकर मिश्र

Sanskrit to be related to other subjects.

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[illegible] to [illegible]

of [illegible] thought / contribution.

Dr. Sharmiprasad Kumar

गुरुजनित

(1) संस्कृत नाटकों का अभिनय
आम बोलचाल की भाषा में भी संस्कृत
व्यवहार – दैनिक भाषा संस्कृत बने
संस्कृत अभिलाषी संस्कृत बहुत उन्हें
समझ लेगा। Sanskrit can be used in conversation.

(2) संस्कृत के ज्ञान और लोगों को संस्कृत
सिखाने (इस नारे का एक गुण बताया
गया – सरल संस्कृत के सीखने की
मोटिवेशन

संस्कृत को अधिकाधिक संस्कृत के प्रोग्राम जाएं/जाएं

programme होने चाहिये

(1) CBSE बोर्ड में संस्कृत पढ़ाई
चाहिये

(2) अब तक संस्कृत है – इसको
संस्कृत होनी चाहिये

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Email: projias@rediffmail.com

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(३) प्राथमिक से प्रथमिक संस्कृत विद्यालय
प्रेक्षणा संस्कृत माध्यमिक विद्यालय
खोले जायें — इसी प्रकार
विषय संस्कृत पाठ्यक्रम में बढ़ाये जायें

सुरेश्वर

(1) संस्कृत के प्रयोग के बारे में संस्कृत
[illegible] होनी चाहिये.
(2) पत्रिकाओं में संस्कृत को बढ़ावा देने चाहिये

(२) संदीप कुमार राजपूत

(1) संस्कृत के विषयों को रुचि के लिये
प्रेरित करके पाठ्यक्रम व्यावहारिक
रखना चाहिये
(2) अनुवाद का कार्य भी
संस्कृत होना चाहिये
(3) संस्कृत को अनिवार्य विषय
बनाया जाये for all
[illegible]

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शारीरिकान्त

(1) संस्कृत वाङ्मय के ग्रन्थों की परम्परा को संस्कृत से सरल हिन्दी भाषा में प्रस्तुत किया जाये

(2) प्रकृति शिक्षा संस्कृत में उपलब्ध है - इसे उजागर किया जाये

महेन्द्र कुमार

(1) आधुनिक संस्कृत वाङ्मय को प्रयोग के परिप्रेक्ष्य में प्रस्तुत किया जाये।

(2) Adaptation of popular film songs — films

(3) हिन्दी में लुप्त modified रहे ग्रन्थ का व्याख्या की इच्छुकों अनुवाद किया जाये

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the scriptures and keep company with the good. It is pointe

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(1)

यह कार्यशाला श्री संस्कृत के प्रसार में सहायक हो सकती है।

संस्कृत के सरलीकरण के उपाय

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जिमि सरिता सागर महु जाहीं।
यद्यपि ताहि कामना नाहीं।

तिमि धन सम्पति बिनहि बुलाए।
धरमसील पहिं जाहिं सुभाएँ॥

मुखिया मुख सों चाहिए खान-पान को एक।
पालै पोसै सकल अंग तुलसी सहित बिबेक॥

अवज्ञानाद् राज्ञः भवति मतिहीनः परिजनः
ततस्तत्प्रामाण्याद् भवति न समीपे बुधजनः।
बुधैस्त्यक्ते राज्ये भवति नहि नीतिर्गुणवती,
विपन्नायां नीतौ सकलमवशं सीदति जगत्॥

स पुमानर्थविज्जन्मा यस्य नाम्नि पुरः स्थिते।
नान्यामङ्गुलिमभ्येति संख्यायामुद्यताङ्गुलिः॥

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बाबा मंगेशनाथ
एस. एस नरीमन
को रामस्वामी
नाथाद्रेशमुख

Term expires
22 नवं०, 2003

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तिमि रहीम सुख होत है बढ़त देखि निज गोत।
जिमि बड़री अँखियाँ निरखि प्रीतम को सुख होत॥

सीखी कहाँ नवाबजू ऐसी देनी दैन।
ज्यों ज्यों कर ऊँचो उठै त्यों त्यों नीचो नैन।

देनहार कोउ और है जो देवै दिन-रैन।
लोग भरम मुझ पर करैं, ताते नीचो नैन॥

Sharat.chandra@
motorola.com

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[illegible] मारीचस्य चतुर्दश्यां
पदान्यलक्ष्मा [illegible] इति।
[illegible] वि [illegible] सूत्र

वामनपुराण ३. 32 Ref. ?

इत्यवीं [illegible] मगनाकुचकटाक्षनाम्
[illegible]
राक्षसा: [illegible] तेऽस्तान्दुस्तरान्दोस्त्रि।
रामायण, Ref. ? युद्धकाण्ड, 58.
VI. 58, 24-33. 24-33.

तत्तमसि

Ref.
[illegible], G.S.)

[illegible] :
कुमारसम्भव [illegible]

last stanza, V.

[illegible] वि [illegible] [illegible] ते [illegible]
[illegible]

(72) Ref.

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भारतीय उच्च अध्ययन संस्थान, शिमला
INDIAN INSTITUTE OF ADVANCED STUDY, SHIMLA

क्रोधपरित्याग

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्यु-
कृतेभ्यः पापेभ्यो रक्षन्तान्

कामलोभत्याग

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥

दया

परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा।
आत्मवत् वर्तितव्यं हि दयैषा परिकीर्तिता॥

जरां शत्रुं परिघस्य वासा मोघान्नृषीना-
मभिशस्ति दाशा, शतं च जीव शरदः॥

ऋग्वेद में एक समय अपनी पत्नी से कहता है कि कभी ऐसा काम न करना जिससे लोग तेरा-मेरा अपमान करें। इस मन्त्र में पुरुष स्त्री के साथ सौ वर्ष तक जीवन बिताने की आजीवन स्थिति को स्पष्ट कर रहा है।

Phones : EPABX : (0177) 2831376 / 2832195 Fax : 2831389
E-mail : proiias@rediffmail.com Website : www.ilas.org.

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भारतीय उच्च अध्ययन संस्थान, शिमला
INDIAN INSTITUTE OF ADVANCED STUDY, SHIMLA

सन्ध्या स्नानं जपो होमः
स्वाध्यायो देवतार्चनम्।
वैश्वदेवातिथेयत्वं
षट् कर्माणि दिने दिने॥

संस्कृति की धर्मशीलता

राज्यं वा वसुदेहस्य
मार्गो भ्रातृसुतास्य मे।
अन्य लोके क्रमायातं
तद्धर्माय सदोद्यतम्॥
पत्नी - प्रकृतिशक्ति

स्वदारनिरतो नित्यं परदारविवर्जितः।
अन्यान्नमेवातान् नित्यं पूजयेद्धर्मितो गृही॥
पत्नियों का अन्न ग्रहण करना

दुष्कृतं हि मनुष्याणामन्नमाश्रित्य तिष्ठति।
यो यस्यान्नं समश्नाति स तस्याश्नाति
(कि) ल्बिषम्॥

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वारयाम्यहं रत्नाकुंडमो वारयति प्रजाः

महाभारत पर्व 6 अ. 5 श्लो. रत्नाकर

अहिंसा सत्य मस्तेयं ... [illegible] ... पर्व ... पु. 59.7-8.

मनु० 10.63.

दया सर्वभूतेषु लोचने

seen in Pious Association, Lone 12

मातामूमिः पुत्रोऽहं पृथिव्याः

अथर्व० 12.1.12.

[illegible] विश्वं गर्भं [illegible] नीडम्

अथर्व० 2.1.1. वाजसं० 32.8.

संगच्छध्वं Rigveda 10.191.2.

विद्या विनयसम्पन्ने ब्राह्मणे गवि हस्तिनि

गीता, 5.18.

मुनयो तेऽत्र्यं वाक्या मेघवन्दन-

रामायण, गीता 3.13.

परोपकारार्थमिदं शरीरम्

नीतिशतकम्, 66

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From:	Gemes@mab.ph.hu
To:	ssarin@del3.vsnl.net.in
Subject:	Re: Accreditation of Bhaktivedanta THeological College
Date:	Monday, November 17, 2003 6:45 pm

Dear Mr Shastri!

Our financial department informed us that the payment would be on its way to you if you had filled all the questions of the contract right. Unformtunately you specified the same address for your bank and for yourself and the handwritten swift code is unreadable. Please let us know the exact name, address and SWIFT code of your bank as soon as possible.

Thank you

Attila Gémes

On 11 Oct 2003 at 8:48, Shalini Sarin wrote:

>
> Dear Mr. Attila Gemes,
> Thank you for your kind e-mails and the Agreement Forms which I shall mail together with the
> Professional Opinion Forms that were transmitted to you earlier through e-mail.
> I am sorry for the delay
> With regards,
> Yours Sincerely.
> Satya Vrat Shastri

Gémes Attila

Szakreferens
Magyar Akkreditáció Bizo
H-1146 Buda
www.mab.h

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The word is not - in vain for depicting an excellent in human beings only, it is extended even to lower animals in the citation above. Even an elephant is spoken of [illegible], let be all among the elephants!

प्रदेयया क्रीडकरीतया युक्तीमन्दीकृतीतया/

पञ्चाक्षन्यता? स्मरेन्नित्यं महायातनेत्यारानम्॥

[illegible] मन्दीकृता [illegible] [illegible]

पादकृतमाङ्गं नायति तावत्यन्या कुमारिका॥

दुर्गार्चनश्रुति

प्रकारा

श्रीनाथ एस. हसूरकर

✓ सिन्धुकन्या श्रीनाथ श्रीपाद हसूरकर
Nipanach, 1982
247

(सरस्वती चतुः तदर्थवस्तु निबन्धमानां महतां पदीनाम्
प्रबोधसामान्यमनिबन्धनि परिस्फुरन्तं प्रतिमाविशेषम्
I. 6.

प्र

(पाठान्तर)
वहन्तु तदर्थं निबन्धमानां महतां पदीनाम्
भारती प्रबोधसामान्यं प्रतिमाविशेषं
प्रतिबन्धनीति - --

पुरस्ते
समुद्रश्रुतौ देवि पर्वतस्तनमण्डिते।
नमस्ते पादशैले स्मरत्व मे॥

प्रश्नभूमिस्पर्शि, विष्णुपत्नि

कृष्णमिश्रकर्मसुचय, p. 2
Bauleka, V.S. 2034

Carpenter's prayer while hewing and sawing trees:

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Telephone panel No. 2- फ़ोन 336644
Complaint No. 214

सरोज श्रीवास्तव

उद्योगिनं पुरुषसिंहं
हितोपदेशं प्रस्तावितवान् ३२

यात्राभुरक्षणीयम्

Ramanujan
Bangalore

यानीहभूतानि वसन्ति तानि बलिं गृहीत्वा विधिवत्
प्रयुक्तम्।
प्रश्नप्रवासं परिकल्पयन्तु क्षमन्तु ते चाद्य नमोऽस्तु
ताभ्यः॥
142

नांगतव्ये ऽह
गतिमीश्वराचरास्तूपायपे चतुर्दशां रेवतीरोहिणीमृते।
दुःखमाजाम् यदा तदा गुरौ लग्ने ग्रहार्थं तु हरेद् कुमारः॥
140

बृहद् वास्तुमाला 140, 142
चौखम्बा सुरभारती प्रकाशन,
वाराणसी
प्रकाशनवर्ष

दिल्ली
Samvat 2018

Samvat 1987

A-1111 Palm Court
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नित्यं वक्तीति को विशेषचाटु त्वय
एको ऽभिलाषो हृदि विद्यते मे
यावज्जानो ऽयं धरते कलेवरं
वर्धेत तावद् भवतामनुग्रहः

प्रश्नः

दूरस्थोऽपि शरीरेणऽन्तेवासितुचेतसा
आनमते कृपाहृष्टिस्त्वाचार्यो पदेपदे

दीपावली

प्रभाशङ्कर मिश्र
21.10.2006

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Morning Before work-time

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।
संचारः पदयोः प्रदक्षिणगतिः, स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम्॥

Night- Bed-time

करचरणकृतं वा कर्म वाक्कायजं वा
श्रवणनयनजं वा मानसं वापराधम्।
विहितमविहितं वा सर्वमेतत् क्षमस्व
शिव, शिव, करुणाब्धे श्री महादेव, शंभो॥

महाकविः कम्बरपोन्नन्न — चिंतगुट सूर्यनारायण राव

अलं, वैकुण्ठपुरं कुलो, नगरस्तु, नामूलसौधं बु-
धाः
पलं, मंदारवनं तरामृतसरः प्रांतेदुकांतोपलो-।
पलपर्यंकरमाविनोदि यदु नापत्प्रसंगंडु वि-
ह्वल नागेंद्रमु, पाहि पाहि, यन, गुरुयालिंचि
संरक्षिंचे॥

सिरिकिं जेप्पडु, शंख चक्रयुगमुं जेडोयि संधिंपडे-
परिवारम्मुनु जीरडुभगपतिं बर्हिंपडा कर्णिकां-
तरधर्मि क्रमु भक्तजोत्तडु विवादप्रोत्थित श्रीकुचो-
परिचेलांचलमैन वीडडु गजप्राणानिलासाहिये।

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Indonesia is a large archipelago comprising some
[illegible] thousand islands, big and small. The ancestors of
inhabitants crossing over to this archipelago from mainland
of Southwest of China around 1500 B.C. and have
come to be classified as Malays, a mixed race.

There has been close contact between India and Indonesia.
Java is the Sanskrit-name-derivative of Yava-dvipa found
mention in the Rāmāyaṇa.

लोके ऽस्मिन्मङ्गलान्यष्टौ ब्राह्मणो गौर्हुताशनः।
हिरण्यं सर्पिरादित्य आपो राजा तथाष्टमः॥

एतानि सततं पश्ये नमस्ये चर्चयेच्च तान्।
प्रदक्षिणं च कुर्वीत तथा कार्यं हि सिद्धये॥
15. 51-12.

भारतीयमनुसंहिता,
Ed. by K. Ramakrishna Sastri
Trivandrum, 1929.

अग्निर्ज्योतिर्ज्योतिरग्निः सूर्यो ज्योतिर्ज्योतिः सूर्यः।
अग्निर्देवो वायुर्देवः सूर्यो देवश्चन्द्रमा देवः॥
विष्णुर्देवस्तैव देवस्त्वं राजो सुमितितेजसः।
तस्मादहं प्रतिगृह्णन्तो नालिप्यन्ते कदाचन॥
18. 49-50.

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The gamelan music, wayang dance, age-old Balinese music-making

Hindu festivals

Nyepi, the Hindu New Year, a day of complete silence & spent in prayer and meditation. No fires are lit, no work or travel done and no one leaves home.

In case of Nyepi, in contrast, & one of the noisiest days on the Hindu island of Bali. Fireworks and pots and pans are laid at every crossroads to appease the demons believed to reside there. Then, as darkness falls, evil-looking demons come out in the streets and cross level gorges, figureals and frightening forces to chase away any remaining demons.

Having thus chased away the evil spirits, on the next day, & spent in total silence, Nyepi, in the hope that any returning demons will be tricked into believing that Bali is deserted and gone.

Cockfighting is indeed a popular pastime in Bali, although it is not one of the most important Indonesian religions. Fights are held always when the gods and revered ancestors return to earth. The Balinese spend long hours making intricate decorations and placing them on roadsides & entrances of temples and homes as offerings. In the temples the most elaborate and exciting religious productions take place simultaneously throughout the island of Bali.

In the north here we sight four sacred objects: a Brahman, a cow, fire, gold, characteristic of Sun, Water, and a king as the eighth.

Narmadiya Sangh

XVIII. 55.

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धृतराष्ट्रविदुरसंवादः
पञ्चमोऽध्यायः

एको धर्मः परश्रेयः क्षमैका शान्तिरुत्तमा।
विद्यैका परमा तृप्तिरहिंसैका सुखावहा॥ ५२॥

२

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव।
राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम्॥ ५३॥
द्वे कर्मणी नरः कुर्वन्नास्मिंल्लोके विरोचते।
अब्रुवन् परुषं किञ्चिदसतोऽनर्चयंस्तथा॥ ५४॥
द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ।
स्त्रियः कामितकामिन्यो लोकः पूजितपूजकः॥ ५५॥
द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ।
दरिद्रश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः॥ ५६॥
द्वावेव न विराजेते विपरीतेन कर्मणा।
गृहस्थश्च निरारम्भः कार्यवांश्चैव भिक्षुकः॥ ५७॥
द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान्॥ ५८॥
न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ।
अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम्॥ ५९॥
द्वावम्भसि निबोद्धव्यौ गले बद्ध्वा दृढां शिलाम्।
धनवन्तमदातारं दरिद्रं चातपस्विनम्॥ ६०॥
द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ।
परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः॥ ६१॥

३

त्रयोदशा मनुष्याणां भ्रूयन्ते भरतर्षभ।
कनीयान् मध्यमः श्रेष्ठ इति वेदविदो विदुः॥ ६२॥
त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः।
निबोधयेत्तथावत्तांस्त्रिविधेष्वेव कर्मसु॥ ६३॥
अग्र एवाधमा राजन् भार्या दासस्तथा सुतः।
धने समधिगच्छन्ति यस्य ते तस्य तद्धनम्॥ ६४॥
हरणं च परस्वानां परदाराभिमर्शनम्।
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः॥ ६५॥

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त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत्॥ ६६॥
वरप्रदानं राज्यं च पुत्रजन्म च भारत।
शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैतानि च तत्समम्॥ ६७॥
भग्नं च भज्यमानं च तवास्मीति च वादिनम्।
त्रीनेतान् शरणं प्राप्तान् विषमेऽपि न सन्त्यजेत्॥ ६८॥

४

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितास्तानि विद्यात्।
अल्पप्रज्ञैः सह मन्त्रं न कुर्या-
न्न दीर्घसूत्रैरलसैश्चारणैश्च॥ ६९॥
चत्वारि ते तात गृहे वसन्तु
श्रियाऽभिजुष्टस्य गृहस्थधर्मे।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो भगिनी चानपत्या॥ ७०॥
चत्वार्याह महाराज साधूनि बृहस्पतिः।
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे॥ ७१॥
देवतानां च साधूनां मनुष्याणां च धीमताम्।
विनयं कृतविद्यानां विनाशं पापकर्मणाम्॥ ७२॥
चत्वारि कर्माण्यभयङ्कराणि
भयं प्रयच्छन्त्यभयं कृतानि।
मानाग्निहोत्रमुत मानमौनं
मानेनाधीतमुत मानयज्ञः॥ ७३॥

५

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः।
पिता माताऽग्निरात्मा च गुरुश्च भरतर्षभ॥ ७४॥
पञ्चैव पूजयेल्लोके यशः प्राप्नोति केवलम्।
देवान् पितॄन् मनुष्यांश्च मिश्रान् भृत्यातिथिपञ्चमान्॥ ७५॥
पञ्च त्वाऽनुगमिष्यन्ति यत्र यत्र गमिष्यसि।
मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः॥ ७६॥
पञ्चेन्द्रियस्य मर्त्यस्य छिद्रं चेदेकमिन्द्रियम्।
ततोऽस्य स्रवति प्रज्ञा दृतेः पात्रादिवोदकम्॥ ७७॥

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षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।
निद्रा तन्द्री भयं क्रोध आलस्यं दीर्घसूत्रता॥७८॥
षडिमान् पुरुषो जह्याद् भिन्नां नावमिवार्णवे।
अप्रवक्तारमाचार्यमनधीयानमृत्विजम्॥७९॥
अरक्षितारं राजानं भार्यां चाप्रियवादिनीम्।
ग्रामकामं च गोपालं वनकामं च नापितम्॥८०॥
षडेव तु गुणाः पुंसा न हातव्याः कदाचन।
सत्यं दानमनालस्यमनसूया क्षमा धृतिः॥८१॥
अर्थागमो नित्यमरोगिता च
प्रिया च भार्या प्रियवादिनी च।
वश्यश्च पुत्रो ऽर्थकरी च विद्या
षड् जीवलोकस्य सुखानि राजन्॥८२॥
षण्णामात्मनि नित्यानामैश्वर्यं यो ऽधिगच्छति।
न स कार्यैः कृतो ऽनर्थैर्युज्यते विजितेन्द्रियः॥८३॥
षडिमे षट् सु जीवन्ति सक्षमो नोपलभ्यते।
चौराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः॥८४॥
प्रमदाः कामयानेषु यजमानेषु याजकाः।
राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः॥८५॥
षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात्।
गावः सेवा कृषिर्भार्या विद्या वृषलसङ्गतिः॥८६॥
षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम्।
आचार्यं शिक्षिताः शिष्याः कृतदारश्च मातरम्॥८७॥
नारीं विगतकामास्तु कृतार्थश्च प्रयोजनम्।
नावं निस्तीर्णकान्तारा आतुरश्च चिकित्सकम्॥८८॥
अरोगयमानृण्यमविप्रवासः
सद्भिर्मनुष्यैः सह संप्रयोगः।
स्वप्रत्यया वृत्तिरभीतवासः
षड् जीवलोकस्य सुखानि राजन्॥८९॥
ईर्षुर्घृणी न सन्तुष्टः क्रोधनो नित्यशङ्कितः।
परभाग्योपजीवी च षडेते नित्यदुःखिताः॥९०॥

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सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः।
प्रायशो यैर्विनश्यन्ति धृतमूला ऽप्यधीश्वराः॥ ९१॥
स्त्री द्यूतं मृगया पानं वाक्पारुष्यं च पञ्चमम्।
महच्च दण्डपारुष्यमर्थदूषणमेव च॥ ९२॥

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अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः।
ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते॥ ९३॥
ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति।
रमते निन्दया चैषां प्रशंसां नाभिनन्दति॥ ९४॥
नैनान् स्मरति कृत्येषु याचितश्चाभ्यसूयति।
एतान् दोषान्नरः प्राज्ञो बुध्या बुद्ध्वा विसर्जयेत्॥ ९५॥
अष्टावेमानि हर्षस्य नवनीतानि भारत।
वर्तमानानि दृश्यन्ते तान्येव स्वसुखान्यपि॥ ९६॥
समागमश्च सखिभिर्महांश्चैव धनागमः।
पुत्रेण च परिष्वङ्गः सन्निपातश्च मैथुने॥ ९७॥
समये च प्रियालापः स्वमुखेषु समुन्नतिः।
अभिप्रेतस्य लाभश्च पूजा च जनसंसदि॥ ९८॥
अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च॥ ९९॥

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नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम्।
क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः॥१००॥

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दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान्।
मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः॥ १०१॥

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त्वरमाणश्च युवंश्च मीलन् यामी च ते दशा।
तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः ॥१०२॥

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(34) मित्राणि चैव कौलमृत्यकलं तथा।
सर्वमेतत् कुलं ग्राह्यं वर्जयित्वा द्विजं कुलम्॥ युद्ध. 16.24.
([illegible] Rama [illegible])

(35) [illegible] — which show his magnanimity
युद्ध, 19. — 22-33.

(36) यस्तु हित्वा मतं भर्तुः स्वमतं सम्प्रधारयेत्।
अनुमतवादी दूतः स्यात् स दूतो वधमर्हति॥ युद्ध. 20.18.

(37) प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता॥
अस्यास्यैर्यैः कला हेते निर्गुणेषु सतां गुणाः। युद्ध. 21.14-15

(38) न्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हतः॥ युद्ध 25.20

(39) प्रथमं मरणं नार्या भर्तुर्वैगुण्यमुच्यते, युद्ध 32.9.

(40) अथवा न स्थिति प्रज्ञा प्राणस्यापि सतस्तव।
पश्यत्येनं तथा कालो भूतानां प्रभवो ह्ययम्॥ युद्ध. 32.13

(41) धर्मो वै ग्रसते ऽधर्मं यदा वृत्तमनुद्धुरम्।
अधर्मो ग्रसते धर्मं तदा तिष्यः प्रवर्तते॥ युद्ध. 35.14

(42) प्रवृद्धः पादपो वृक्षः फलकाले निकृन्त्यते। युद्ध. 61.25
निकृत्यते?

(43) स सुहृद्यो विपन्नार्थं दीनमभ्युपपद्यते।
स बन्धुर्यो विपन्नेषु सा दारा या प्रकल्पते॥ युद्ध. 63.27.

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(20) नहि प्रकृष्टाः प्रेक्ष्यन्ते प्रेक्ष्यन्ते हीतरे जनाः। सुन्दर, 68.22
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(21) सर्वं चण्डस्य शिष्यति, युद्ध, 2.19

(22) मन्त्रमूलं च विजयं प्रवदन्ति मनीषिणः, युद्ध, 6.5

(23) शोकश्च किल कालेन गच्छता ह्युपगच्छति युद्ध 6.4.

(24) सहितो मन्त्रविद्भिर्यः धर्मार्थस्मान् प्रवर्तयेत्।
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(25) अवश्यं प्राणिना प्राप्तो राशेलक्ष्मा यथाबलम्, युद्ध. 9.14.

(26) प्रमत्तेष्वभियुक्तेषु दैवेन प्रहृतेषु च।
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(27) यः परस्य पूर्वकार्याणि कर्माण्यभिचिकीर्षति।
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(28) बला लघुमूलबलेन प्रवर्तस्व महाबल, युद्ध, 13.4.

(29) प्रायश्चित्तस्य वर्णनम् — युद्ध. 16. 3 — 13

(30) सुखाः कथाः पुरस्या राजन् सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥ युद्ध. 16.2
(विभीषण > रावण)

काल प्रभाव वर्णनम्

(31) शूराश्च बलवन्तश्च कृतास्त्राश्च नरा एते।
यान्यामे पन्नाः सीदन्ति यथा वालुकसेतवः॥ युद्ध, 16.24

(32) परान्तकाले हि नरा मुह्यन्ति तरा
हितं न गृह्णन्ति सुहृद्भिरीरितम्॥ युद्ध, 16.26.

(33) अप्रकारश्चाकस्मात्तो जनि न श्रावयो विनिगूहितुम्
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एवं त्वं इति गृह्णीयां तस्मात् ब्रूहि न वानृतम्।
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धिगस्तु मम वीर्यस्य पुष्क. ७९.६८.

शक्यं क्रान्तुमया तु सौमित्रिस्त्वाऽऽज्ञतो यदि ।
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= परिणामः

विमेदं बाहुश्रमं कृत्वा बहुकं तद्धि वीक्षनाम् ॥ पुष्क. 64,23

स बहुर्यो ऽवतीतेषु साहार्यो योऽवकल्पते । पुष्क. 63.27

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